Copy of Mr. Dimmitt'd memo

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Note: Please make the following changes in the manuscipt of the article submitted in December of 1948, "PRESBYTERIAN MISSIONS IN ALASKA"

1. Please substitute entire pages 12 and 13 attached for the pages of old manuscript. The dates have been corrected in a number of instances and the continuing churches are so indicated better.

2. On page 9, line 2, please add or insert this sentence:

In the early '80s Dr. Jackson had arranged with denominational mission boards to accept responsibility for division of territory.

3. On page 15, line 6th from bottom of page, please insert this:

Dr. Greist, the Presbyterian missi nary physician at Barrow, prepared their bodies for burial.

4. On page 15, line 7th from bottom, please delete the word "Point" since this was actually up the coast from Barrow village.

5. On page 16, line 6th from bottom, please change "Sitka" to "Juneau".

Sincerely

LUTHER M. DIMMITT

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

PRESBYTERIAN MISSIONS IN ALASKA

The Presbyterian Church in the U. S. A. answered the frantic calls of Alaska in 1877. The appeal of the natives under ten years of American possession had found its way through army, navy, and civilian communications. The first mission stopped by invitation at Fort Wrangell in Southeastern Alaska. At that time, and for thirteen years longer, the little known Innuits of the Arctic Coast remained a mysterious people.

In the year 1876 soldiers, sailors, and civilians reported a dark picture of "Seward's folly." This Centennial year of American Independence found approximately 35,000 Eskimos, Aleuts, and Native Indians living in primitive darkness and prayed upon by unwelcome white Americans. The ten years under the Stars and Stripes had given the native population little to cheer about.

Both Eskimos and Native Indians lived generally in communal houses. One large apartment, often underground, sheltered ten or more families. The dark desolate abode swarmed with human beings little removed from primitive brutes and fostered an existence regulated by unhealthy pernicious habits. Heartless shortsighted individuals and commercial companies, extracting easy fortunes from the limitless resources of the country, profited most by keeping the people in their state of animal fear and darkness.

This statement of the situation in 1876 is not that of pious shocked mission boards nor of flag waving enthusiasts. A hard-bitten army officer wrote of the conditions he left when our military forces withdrew after a few years of occupation. He said that during these years "the officers of the Army were denied the jurisdiction for an ordinary police, on the one hand, and held responsible for order and enforcement of the law on the other."

Major-General A. W. Greely wrote, "Civil conditions after the departure of the Army cannot be recounted without a sense of shame. A pandemonium of drunkenness, disorder, property destructions, and personal violence obtained in Sitka, which eventuated in murder, followed by a threat of Indian uprising, and frantic appeals for protection that was temporarily accorded by a British man-of-war."

These natives of Alaska from the Arctic Coast to the Southeastern Archipelago, who in 1867 transferred their citizenship from Russia to the United States without any voice in the transaction, were left helpless. Without the protection of the "inalienable" rights and privileges of American citizens. Left without law, police, or courts. Their own primitive religion had fastened upon their minds and customs a lecherous system of witchcraft and sorcery. Their shamans (medicine men) fattened upon their "old fashioned" chicanery of healing the sick or else of torturing "witches" they pointed to when their incantations failed.

Travelers, explorers, and the military brought back lurid tales of native darkness and misery. The religion of Indians and Eskimos was veiled in gloom. In an unholy mixture of fear and hate, the people admitted the existence of good spirits but spent their groveling days placating a host of evil spirits. Their beliefs led inevitably to practices of slavery, witchcraft, strangling of the aged, and child murder. Every animate and inanimate thing gave foul habitation to a spirit that was more often evil than good. No mental concept provided a word in their languages for the civilized and Christian idea of love. Presbyterian missions went to such people of darkness and fear in the land of the midnight sun.

In the Centennial year of 1876 small families and tribes of vastly scattered natives fought for existence from Metlakatla to Point Barrow. Without law or order these newly acquired Americans fell prey to temporary exploiters of the wealth of Alaska's natural resources. Uncontrolled whalers

killed off the whales and drove away the many-purpose walrus, the chief source of food, clothing, and shelter for the Innuits of the Arctic Circle. Commercial fishermen fought their way up the fishing lanes of channels and rivers with improved methods and netted the profits in salmon runs. Miners mushed into the mountains and river valleys, taking the wanton gold by right of arms. Trappers and organized fur companies wrested from the natives the best of the pelts by means of sharp trading, coercion, and lawless theft. Thus in the Centennial year, a decade after the purchase of Alaska, a great stench filled the nostrils of every freedom loving American who visited this land of darkness and glaciers and unlimited resources.

APPEALS FOR HELP

The Alaskan appeal filtered into the United States through many channels. A missionary returning from the Sandwich Islands in 1829 had visited Southeastern Alaska and been challenged by the evidences of primitive need. But his report did little more than wring fat tears of compassion from scattered congregations in the States. The Russian Orthodox Church, that had maintained a few missions for their people since 1794, withdrew in 1867. The Lutheran Church of Finland kept a missionary at Sitka from 1839 until the purchase date to minister to the Swedes, Finns, and Germans. The Church of England followed the Hudson's Bay Company along the Upper Yukon. Seven native Indians, converted in British Columbia and living at Fort Wrangell in 1876, appealed to the army of occupation for teachers of the Christian religion.

During the first ten years of the American occupation of Alaska, soldiers and their wives wrote back to the States for teachers for public schools and Sunday schools. General O. O. Howard returned from Fort Wrangell in 1875 and appealed to the Presbyterian Church through Dr. A. L. Lindsley of Portland, Oregon. This Presbyterian pastor wrote to the Board of Foreign Missions but got no action because funds were scarce in post Civil War days and because the request lacked adequate facts and emotional appeal. During the years

about the time of the Centennial celebration, Dr. Sheldon Jackson relayed to the Board of Home Missions a feeling of responsibility for our newly purchased citizens of the Northland. But here again Alaska got little attention because of its obscurity.

These appeals continued to torment Dr. Lindsley and Dr. Jackson. During the past nineteen years, Dr. Jackson had been in charge of Presbyterian expansion with the westward march of empire throughout the Rocky Mountain region and all beyond to the Pacific. A letter of appeal from a soldier leaving Fort Wrangell in the spring of 1877 fell into Dr. Jackson's hands and he worked it into a feature story for American newspapers. About the same time Dr. Lindsley commissioned a layman from his church in Portland at his own expense to visit Fort Wrangell and Sitka to survey the situation. The report of this delegate, Mallory, about the filth, immorality, and primitive religious depravity of the native Indians urged Dr. Lindsley to act independently of the Mission boards. The Eskimos still remained unknown except by men of whalers and revenue cutters.

PRESBYTERIAN RESPONSE

Dr. A. L. Lindsley and Dr. Sheldon Jackson combined forces in the summer of 1877 to answer the desperate cries for help. The Portland pastor persuaded his church to guarantee the salary of a missionary teacher for Fort Wrangell. Dr. Sheldon Jackson took a vacation from his travels in the West to journey to Southeastern Alaska in August of 1877 to inaugurate the work. He took Mrs. A. R. McFarland, veteran missionary from Indian and Spanish missions in Santa Fe, to the native Indian village from which the armed forces had recently withdrawn.

They found Wrangell a squalid fishing village scourged by disease, tribal warfare, and the lust for gold. The white population was made up of the collector of customs, a few traders, and a shifting flotsam of miners. The native Stickeen tribe waged continual warfare with other tribes and among its own family clans.

Fort Wrangell had no benefit of clergy — no protection of laws, police, or courts. Only the Indian Philip Clah and his six friendly converts gave the missionary a foothold. Here Dr. Jackson and Mrs. McFarland arrived on August 10 to begin the first protestant mission work in Alaska in the name of the Presbyterian Church.

FIRST ALASKAN MISSION

Sheldon Jackson set in order the first mission station. He won the friendly cooperation of the collector of customs and the leading merchant. He rented a small home for Mrs. McFarland where she could start a school and religious services. Together they enlisted the aid of two natives, Philip Clah to preach to the Indians and Mrs. Sarah Dickinson to act as her interpreter among the Stickeens. Then Sheldon Jackson hurried on to visit Sitka and to return to arouse the Presbyterian Church to its responsibility. He toured the United States for two years making hundreds of addresses, writing scores of newspaper and magazine articles, and pleading with his Board of Home Missions to come to the rescue of the needy Alaskans such as those at Fort Wrangell. He influenced the church to provide workers, schools, and churches. Called upon the women of missionary societies to send assistance to the one lonely woman living among a people chained to superstition, misery, and lawlessness.

During the next two years Sheldon Jackson secured funds from the Mission Board to provide for Mrs. McFarland's expenses. He raised personally $12,000 to build the McFarland Home for native children at Fort Wrangell. He recruited several missionaries for the work at Wrangell and the new station at Sitka. In April of 1878, the Rev. John G. Brady and Miss Fannie Kellog arrived at the old Russian capital to begin the task surveyed by Dr. Jackson on his visit the year before. Brady served for a year and then resigned to become one of the distinguished pioneer business men of Alaska, befriending the mission work, and later serving three terms as Governor of the Territory, (1897-1907). Miss

Kellog taught school for several months and then married Rev. S. Hall Young who came to Fort Wrangell in the summer of '78. Mr. and Mrs. Young aided Mrs. McFarland in the school work and plunged into a campaign to uproot the charletan shamans who kept the Stickeens miserable and debased in their ancient superstitions. The intrepid young minister, recently graduated from Western Theological Seminary, was so successful that he built and organized the first mission church in Alaska at Fort Wrangell in 1879.

The school work was halted at Sitka for several months after the departure of Fannie Kellog Young. Then Miss Olinda A. Austin arrived in March of 1880. She and her father, Mr. Alonzo E. Austin,laid the foundations of the school that became the influential Sheldon Jackson Institute (the modern Sheldon Jackson Junior College.) All of the subsequent mission work developed from the small but significant beginnings at Fort Wrangell and Sitka under the initial leadership of Dr. Sheldon Jackson and Dr. Lindsley.

FIVE APPROACHES OF PRESBYTERIAN MISSIONS

The Presbyterian Church developed a five fold approach to its task in Alaska. Presbyterian mission expansion had marched westward from the Colonial seaboard with the nation. Usually it scouted ahead with the vanguard of pioneers before the coming of law and government and civilized living. In order to meet the pagan lawless situation in frontier country, the mission board set out boldly upon an inclusive campaign.

The Presbyteriah mission program in Alaska served five essential needs of the people. By opening schools, the missionaries set about overcoming ignorance and illiteracy. They arrested crime and lawlessness by working to set up the instruments of good government. They spirited away the gloomy fearful religion of paganism by demonstrating Christianity through a living church. They healed the broken festering sickly bodies of the people by means of hospitals, clinics, doctors, and nurses. They built a stable economy under the bankrupt doomed-to-extinction race of Indians and Eskimos through the introduction of industrial arts and the importation of domestic reindeer. A brief look at the isolated

units of the inclusively integrated mission program will illumine the subject.

EDUCATIONAL MISSIONS

The first approach of Presbyterian missionaries began with a school at Fort Wrangell. On October 28, 1877, Mrs. McFarland opened a sewing school for women and girls. She learned from them how unhappy, fearful, and barren were their lives from infancy to old age. She taught them, in turn, simple domestic arts, the joy of living on a high plane of spiritual security, and the sound morality basic to the Christian religion.

Almost immediately Mrs. McFarland learned that an enduring education must begin early in the lives of Indians steeped in hampering traditions. She decided that she must have a building -- a home -- under the sheltering roof of which she could gather young girls. She began rescuing younger teen age girls who would normally be sold by their parents for a few blankets or enticed by the vicious element of the white population for a short term of diseased immorality. As the result of her efforts and the campaigning of Dr. Jackson, money from church men and women in the States enabled them to build the McFarland Home in 1879-80, an industrial school and home.

A mission school begun by Miss Kellog in Sitka and reopened by Miss Austin in 1880 developed through the years into one of the leading educational factors in all of Alaska. A day school was opened, with the backing of the naval commander at the port. During the first year Miss Austin and her father were compelled by seven native boys to open a boarding department. The boys insisted upon living at the school in order to break away from the confusion, illness, and filth of their communal homes. Since that time this school has enjoyed an unbroken period of developing usefulness. In 1884 the girl's school at Fort Wrangell moved to Sitka to unite with the boy's industrial institute. The natives of Southeastern Alaska point with pride to their co-educational institution that has grown into an accredited Junior College. In recent years this school has become the Sheldon Jackson Junior College.

Dr. Jackson buttonholed congressmen, wrote articles, and besieged the National Education Association to bring every force to bear upon setting up the American educational system in Alaska. In 1884 his efforts became successful. But Congress appropriated at that time only $15,000 with which he might enlarge the industrial training of the Sitka school. When the Senate and House bill of 1884 made Alaska a "District" with provision for a civil government and an educational system, it included an appropriation for $25,000 for public education. The U. S. Commissioner of Education appointed Dr. Sheldon Jackson as General Agent for Education in Alaska in 1885. Lacking any public school buildgins and with only a small amount for the total budget, Jackson was forced into the regular practice of the Department of Indian Affairs in the United States. That agency used mission schools whenever possible to save money. Therefore, Jackson followed the regular procedure in using the school appropriation in building up the staff of each of the existing mission schools. By the early '90s Methodists, Baptists, Moravians, and Episcopalians all conducted schools in various scattered parts of Alaska from Wrangell to Unalaska and Point Hope. They built the schools. The government paid the teachers.

By the summer of 1890 Jackson secured teachers to open schools in the more remote Eskimo areas. Taking teachers and building materials aboard the Revenue Steamer Bear, Dr. Jackson and Captain Healy anchored off Cape Prince of Wales at the largest of Eskimo villages (500 population), King-e-gan, and built a public school for two teachers, W. T. Lopp and H. R. Thornton. Two weeks later they stopped at Point Hope to build a school for Dr. John B. Driggs. Then two weeks afterward, the Bear broke through the Arctic ice pack to Point Barrow where the government maintained a Refuge Station for stranded whalers. Jackson secured a room in the Refuge Station for Prof. Leander M. Stevenson to open a school for Eskimo children. Four years passed before building materials arrived to build a school house. All three of these school buildings were donated by three mission boards, the American Missionary Association at Cape Prince of Wales,

boards to accept responsibility for division of territory.

the Episcopal Missionary Society at Point Hope, and the Presbyterian Board of Home Missions at Point Barrow. In the early '80s Dr. Jackson had arranged with denominational mission / In later years the separation of church and state in Alaskan education was effected. In spite of criticism, Dr. Jackson vindicated his plan to use existing mission schools for the beginning of a work which could not have opened otherwise with the small appropriation made by Congress. The Alaskan people suffered from discriminatory practices that have characterized the early years of appropriations for the educational work among minority groups in all parts of the United States.

As part of his educational work as General Agent for Education in Alaska, Sheldon Jackson conducted research in customs, arts, and skills of the people. In his travels from 1877 until 1907, he collected museum pieces of clothing and equipment of Eskimos, Aleuts, and native Indians. He sent many specimens to the Smithsonian Institute, to private museums, and built a museum at Sitka to house the most complete collection of primitive Alaskan native arts and skills. He studied native ornimentation, dress, food, dwellings, and implements.

The mission stations rendered assistance to other students and explorers. The mission school at Point Barrow entertained Vilhjalmur Stefansson on his trip of exploration in 1907. Captain Wilkins made Point Barrow, the most northern tip of North America, his headquarters in the Arctic explorations in 1925-26 and again in 1926-27.

LAW AND ORDER IN ALASKA

On October 18, 1867, Russian America became a vast possession of the United States for the sum of $7,200,000. Russian authorities withdrew. The United States army took over several of the more populated towns, such as Sitka and Fort Wrangell. After ten years of conflict between the military, without civil jurisdiction, and the authorities in Washington, the army forces withdrew. The country was, consequently, left without any form of civil govern-

ment. No police, no magistrates, no court, no protection for life or property.

When Mrs. McFarland began her mission school at Wrangell in October, 1878, the only semi-civil authorities were several U. S. customs collectors who had no power as magistrates but had some prestige because of belonging to the white race. The only unauthorized power resided in the officers of the United States war ship, Jamestown, that spent some time in Alaskan waters after the soldiers left. The revenue cutters in the area held occasional court to protect United States citizens. So Mrs. McFarland influenced some of the Stickeen chiefs to call a constitutional convention. She was elected the presiding officer on February 3, 1878.

This constitutional convention at Wrangell presided over by the woman missionary and attended by a few whites and many native chiefs resulted in an agreement designed to maintain a law abiding community. They agreed to try to keep the peace and live like Christians, to appoint native police with authority to settle disputes and levy fines, and to respect these appointees made by the missionary and the customs collector. This local effort, however, left the rest of the territory, with one-sixth the area of the United States, at the mercy of warring tribes and the lowest element of the white population.

Sheldon Jackson and other missionaries and friends worked strenuously to influence the government to set up a civil government for Alaska. On March 14, 1884, the House of Representatives passed the Senate bill authorizing a civil government for Alaska. The act created a Governor, a United States Judge, a District Attorney, a United States Marshall, a Clerk, four Commissioners, and four Deputy Marshalls. President Harrison signed the bill and appointed the civil officers. They proceeded to Sitka as the capital of the "District of Alaska." Thus feeble beginnings in government dawned in Southeastern Alaska seventeen years after its purchase. The Eskimos were practically untouched by this bill authorizing civil government.

PRESBYTERIAN MISSION CHURCHES

Presbyterian churches in Alaska grew out of the beginnings in education and followed in the wake of the struggle to establish law and order. Churches were needed as usual to maintain the standards of living set up by the schools and to make the process of government have meaning and permanence. Thus the first protestant mission church developed in the shadow of the school room and the constitutional convention at Wrangell.

Sheldon Jackson raised funds privately from friends in the States because mission boards were feeling the pinch of a general financial depression in 1878. He recruited young men hardy in spirit and body. He sent Rev. John G. Brady from New York and Rev. S. Hall Young from West Virginia when they completed their theological preparation for the ministry. They were the first in the succession of more than one hundred and twenty-five Presbyterian missionary ministers to serve in Alaska from Fort Wrangell to Point Barrow.

Rev. S. Hall Young assisted Mrs. McFarland at Wrangell. He taught school, conducted religious services, studied the native language, and put a stop to the inhuman practices of shaman persecutions and the slaughter of slaves. He consecrated his energies to the overthrow of witchcraft, sorcery, and tribal feuding. He rescued many slaves and set them free. He helped Mrs. McFarland set up her refuge for girls who were doomed by custom to be sold to miners or to immoral, venereal diseased natives. In the name of America and Christianity he bucked the intrenched tribal sanctions of evil.

When in the summer of 1879 he organized the first Protestant church for natives at Fort Wrangell, many of the Stickeen Indians united with the church. Mr. Young used in this inaugural service three visiting Presbyterians of national reputation. Dr. Henry Kendall, Secretary of the Presbyterian Board of Home Missions, Dr. Sheldon Jackson who became the leader for all protestant work in Alaska, and Dr. A. L. Lindsley who was the pastor of the First Presbyterian Church of Portland, Oregon, all gave official sanction to the service. The

enthusiastic young pastor provided added luster to this beginning by bringing in his distinguished friend, John Muir. Then with the organization completed, S. Hall Young escorted the great scientist and naturalist on his first scientific journey to the mountains and glaciers. Science and religion explored Alaska together from the beginning.

Mr. A. E. Austin, a lay evangelist and educator from New York, landed at Sitka in 1880. He soon gathered together a small band of natives inquiring into the Christian religion. With the assistance of Dr. Sheldon Jackson he organized the Presbyterian Church in Sitka on September 7, 1884. Into this church membership they accepted forty-four natives and five white communicants. A week later Mr. Austin was ordained as a minister to serve this congregation.

Other tribes heard of the missions and asked for teachers and churches. They wished to give up their unsatisfactory tribal religions dominated by fear and filth. Presbyterian missions sprang up cautiously as funds became available. During the first twelve years, ten ordained missionaries from the States entered Southeastern Alaska and two native evangelists were used. Not until after 1890 did the work find an open channel among the ice bound Inupiats of the Arctic Coast. However, the missionaries found the Eskimos receptive to a new religious experience. Many of the docile tractable people within the Arctic Circle welcomed the Presbyterian missionaries and asked for churches and schools and hospitals.

The following list indicates mission churches organized by Presbyterian missions. The dates indicate their span of service as organized churches:

Northern Alaska		Southeastern Alaska	
Barrow	1900 - present	Wrangell	1879 - present
Nome	1900 - 1902	Sitka	1884 - present
Teller	1903 - 1905	Haines	1885 - present
Rampart	1903 - 1904	Jackson (Howkan)	
		Native	1887 - 1914
Fairbanks	1903 - present	White	1890 - 1914

Presbyterian Missions
in Alaska

Northern Alaska		Southeastern Alaska	
Council	1902 - 1911	Juneau	
Eagle	1899 - 1905	Native	1887 - present
		White	1891 - present
Nuwuk (Point Barrow)	1909 - 1934	Auk Lake	1941 - present
Cordova	1910 - present	Hoonah	1890 - present
Anchorage	1916 - present	Killisnoo	1894 - 1896
Nenana	1917 - present discontinued 1948	Skagway	1897 - present
Wales	1920 - present	Saxman	1901 - 1947
Wainwright	1923 - present	Klawock	1902 - present
Palmer	1936 - present	Kasaan	1902 - present
St. Lawrence Island Gambell	1940 - present	Kluckwan	1903 - present
		Hydaburg	1912 - present
St. Lawrence Island Savoonga	1940 - present	Kake	1912 - present
		Metlakatla	1920 - present
		Angoon	1923 - present
		Petersburg	1924 - present
		Ketchikan	1925 - present
		Craig	1929 - present

Besides these organized churches, Presbyterian missionaries conducted temporary work at many places. Some of these were at mining camps where the shifting population staked claims, worked the bonanzas for a while, and then set out for more golden diggin's.

Chena	1905	Tongas	1884 - 1886
Iditarod	1903, 1910-1912	Douglas	1901 - 1926
Ruby	1912 - 1916	Dyea	1897
Knik	1913 - 1915	Klinguan	1906 - 1912
Circle	1904 - 1905		

Presbyterian leaders, particularly Dr. Jackson and Secretary Kendall, saw a rare opportunity to provide for inter-denominational cooperation in Alaska. Thus in 1880, within three years after the beginning at Wrangell, Dr. Jackson invited the secretaries of the mission boards of the Methodists, Baptists, and Episcopalians to discuss comity agreements before overlapping of work might occur. This led to further conferences.

The conferences worked out comity and strategy agreements. The Presbyterians accepted responsibility for the country to which they had staked the original claim in Southeastern Alaska. The Methodists chose the Aleutian and Shumagin Islands. The Baptists centered upon Kadiak Island and the region about Cook's Inlet. The Episcopal Church would reach into the interior along the valley of the Yukon. The Moravian missionaries selected the valleys of the Kuskokwim and the Nushkagak. The Congregationalists pushed into the Innuit country along the Cape Prince of Wales. And because no one else would accept the country farthest north, the Presbyterians added to their responsibility Point Barrow. Point Barrow, in latitude seventy-two degrees and twenty-three minutes, became the most northern mission outpost in the Western Hemisphere.

MISSION HEALTH SERVICE

Presbyterian missionaries to Alaska ministered to the bodies as well as the hearts, minds, and souls of the primitive peoples. Many of the early missionaries were sent to Alaska because they were doctors and others prepared themselves as best they could for general medical aid in isolated spots. For instance, H. B. Marsh, M.D. went to Point Barrow in 1897 and began a practically unbroken line of doctors until the government took over the hospital in 1936.

Clinics sprang up in the mission homes from the beginning. Each school set up small hospital wards for the children, but ministered to adults as well where a doctor was not available. These clinics helped to arrest the diseases to which the native children were subject and tended to prevent insipient epidemics in the unsanitary villages. The health program aimed at cleanliness in the

communities as a necessary twin of godliness.

The mission register lists a long extensive roster of physicians and surgeons in Alaska. It includes a multitude of trained nurses, semi-professional men, and partially trained men and women who dispensed medicine andset fractured bones. They worked in opposition to — often under constant threat of death -- from the Shamans, or medicine men.

From the time S. Hall Young of Wrangell barged in to break up the practice of witchcraft among the Stickeen tribe, many missionaries knew their lives hung by the thread of Providence. They had the example of Dr. Marcus Whitman, pioneer martyred missionary doctor of Oregon, to give them courage. However, none of these Presbyterian men in Alaska lost his life as did Mr. Thornton of the Cape Prince of Wales mission in 1893.

Hospitals sprang up at strategic locations to fight disease and illness to which the natives of the Northland were subject. They found the Eskimo dying in great numbers from tuberculosis. The numbers of deaths among the adults steadily increased and the infant mortality was alarming. Dr. Jackson and the Presbyterian Board estimated that the race would die out unless something drastic were done. So doctors went to Point Barrow and, in time, set up a small hospital. This health service gradually grew until the United States government finally realized its responsibility for maintaining a hospital at this strategic point farthest North and on the air lane to Asia. Will Rogers and Wiley Post crashed in the fatal plane accident fifteen miles up the coast from Point Barrow in 1935 and the native Presbyterian missionary, Percy Ipalook, was the first to learn of the accident and render what assistance he could./ The Dr. Greist, the Presbyterian missionary physician at Barrow, prepared the bodies for burial year following, the government took over the financial support of the Barrow hospital.

Hospitals were maintained in Alaska at the following points:

Point Barrow — Hospital from 1921 —1936, but clinic from 1897 — 1936.

Taken over in 1936 by Office of Indian Affairs.

St. Lawrence Island — Clinic maintained by doctors from 1898 — 1912.

Hydaburg — Hospital set up and run from 1918 — 1920.

Taken over by U. S. Bureau of Education in 1920.

Klawock — Hospital set up and run from 1918 — 1920.

Taken over by U. S. Bureau of Education in 1920.

Haines — Clinic from 1881 — 1907.

Hospital from 1907 — 1917.

Taken over in 1918 by Department of Interior for tuberculosis sanitarium.

One other health service is worthy of mention. The Presbyterians built and maintained through the years a fleet of small boats which served as floating ambulances and clinics. These boats from 1909 to 1948 visited isolated villages in the waters of Southeastern Alaska, conducting clinics, transporting doctors, and rushing emergency cases to hospitals. The Alaskan Native Brotherhood recognized the great service rendered their people in presenting an plaque award of merit.

The log of the boats used in health work is as follows:

The "LOIS" — 1909 - 1924. (Destroyed by gas explosion, 1924.)

The "A. L. LINDSLEY" — 1923 - 1939. (Destroyed by gas explosion, 1939.)

The "TORNADO" — Operated out of Hoonah station.

The "ERD" — Operated out of Haines for hospital service (about 1912-15.)

The "PRINCETON" — 1925 - 1939. (Grounded in stormy channel, 1939.)
Operated out of Sitka.

The "PRINCETON-HALL" — 1941 to present. (Used by Navy 1942 - 44.)
Operated out of Sitka.

The "S. J. S." — 1937 - 1942. (Taken over by Navy, 1942.)
Operated out of Sitka.

The "S. J. S. II" — 1943 to present.
Operated out of Sitka.

ECONOMIC FOUNDATIONS FOR MISSION SERVICE

When Dr. Sheldon Jackson inaugurated the first Presbyterian mission in Alaska in 1877, he found the natives of Southeastern Alaska in economic want. As he pushed his exploration northward to St. Lawrence Island and along the coast to Cape Prince of Wales and Point Barrow, he discovered the Eskimo in dire distress. The livelihood of both Indians and Innuits had been undermined within recent years before 1890 by commercial fishing and hunting companies.

Sheldon Jackson introduced industrial training into all the schools he set up in Alaska — from Fort Wrangell to Point Barrow. He traveled thousands of miles each year by oomiak, canoe, and U. S. revenue cutter to visit the scattered peoples. He studied the skills of the natives and sought ways to propagate and improve them in the schools. He listed the industrial arts and skills the people lacked and introduced training to make the natives more economically self-sufficient. He was wise enough to know that the missionary enterprise could never prosper without a people able to provide themselves with adequate food, clothing, and shelter. He sent out a few of the brightest pupils to be educated in the States — in order that they might return home to help their own people develop into an integral part of the United States. The Presbyterian missionary program in Alaska has sought to lead the native people toward a physically healthy, economically sound, morally trustworthy, and spiritually rooted development that would make them worthy Christian citizens of the United States of America.

Dr. Jackson toured the Arctic Coast with the revenue cutter sent to take the census of 1890. He learned that the Innuit tribes faced starvation and rapid extinction. Whaling operations had killed off great numbers of whales and had driven most of the others beyond reach of the Eskimos in their frail oomiaks. Ruthless walrus hunters had slaughtered the ivory-tusked

source of food, clothing, and shelter. Seals were being killed at a rate to wipe them out inevitably within a few years. The government, he learned, was doing nothing to control these large scale operations that meant wealth for American companies but which spelled doom for the Eskimos.

Therefore, if these natives of the frozen north were to maintain life at all, some drastic action must be taken. Dr. Jackson reached the conclusion in 1890, after a visit to the Siberian villages, some forty miles across the sea from Cape Prince of Wales, that domestic reindeer should be imported to save the 14,012 Eskimos. These herds of animals would furnish the starving people with food, clothing, and shelter once more.

Sheldon Jackson hastened to Washington to report to Congress, as General Agent for Education in Alaska. He advocated an appropriation for the importation of domestic reindeer from Siberia. People laughed at his "missionary enthusiasm." They said that the natives along the coast of Siberian Russia would not sell their reindeer, that the animals could not survive a sea voyage, that the native Alaskan dogs would destroy them if brought, and that the improvident Eskimos would kill them off for food before they could multiply into stock herds. Congress declined to pass a bill appropriating money for the venture. Therefore Jackson made a private appeal for funds, raised $2,145, and went to Siberia in the summer of '91 with goods for barter. He and the captain of the revenue cutter transported 16 head of reindeer to Unalaska as an experiment. He found he could buy the animals from the Russian peasants, that they could stand a sea voyage, that native dogs would not molest them, and that Eskimos took good care of the reindeer. His experiment succeeded beyond all expectations.

Dr. Jackson appealed to Congress again in 1892. The appeal was refused. So he raised more funds from private sources and in the summer of that year he brought the first herd of reindeer to the mainland. The revenue cutter put the animals ashore at a place on the Seward Peninsula named in honor of

a friend of the project in Congress, the Teller Reindeer Station. On the 4th of July he landed 53 head and later in the summer added 171 selected Siberian domestic reindeer. As a result of this uncontestable proof, Congress finally appropriated the sum of $6,000 in 1893. Jackson brought over to Alaska that summer 127 more reindeer. In '94 he imported 127 others and the herds produced 186 head of young stock. At last the business rested on a sound basis. The country began to acclaim his success on behalf of the Eskimos.

We may judge somewhat the measure of success during the years ahead from a letter written by the Honorable John Eaton, Commissioner of Education, on January 27, 1898:

> "We have gone far enough with Dr. Jackson's plan of establishing reindeer herds in the Arctic regions of Alaska to be sure that they are not only the means of saving natives from starvation — their milk and meat furnishing food; their skins and entrails, clothing; their bones, horns, and hoofs, implements; those trained to the harness, the best transportation for those regions — but that the care of these herds furnishes the industrial schools for the natives a new order of life. From the government herds and training, a supply of deer and trainers is to go to each of the respective mission stations until the possibility is within reach of every man of owning deer and having the skill for their care and use; thus each family may become self-supporting, and in time each community may be taught English and Christianized, and learn to support, as elsewhere, their own churches.
>
> "These communities are to be brought into communication with each other and with the outside world by the use of deer for transportation and the establishment of mails. Thus this work aims not only to save souls, but to save bodies by preserving the life that now is, as a means of gaining hope of the life to come."

The great climax of Jackson's proof of the value of reindeer for Arctic Alaska came in the winter of 1897-98. In the late fall of '97, about 300 whalers had to abandon ships caught and crushed in the Arctic ice pack. The men reached the Presbyterian Mission at Point Barrow. The government Refuge Station there was stocked to feed approximately 100 men for a year. Unless additional food could be sent overland to Barrow by spring, the stranded men would face starvation. In response to an appeal from President McKinley, Sheldon Jackson organized a rescue mission to take food to the point farthest north.

He secured four officers from the revenue cutter, Bear, and the missionary at Cape Prince of Wales to take a party of four native reindeer herders and 435 head of reindeer. Through the severe Arctic winter of cold, snow, and storms, these intrepid volunteers drove the reindeer about 1000 miles to Barrow. They arrived on March 29th and began butchering meat for the starving American whalers. From this time on the reindeer work progressed.

Congress sponsored the project with increasing interest. Between 1894 and 1908, Congress appropriated $240,500 for Sheldon Jackson to administer for the importation of reindeer and for their care by Eskimos. He brought over from Siberia between 1892 and 1902 an aggregate of 1,280 head. In 1902 the Russian government withdrew its permission for such purchases and shipments to the United States. But the herds of domestic reindeer herded, bred, and trained at the mission stations increased rapidly to 15,840 head by July 1, 1908.

Sheldon Jackson secured in 1899 the routing of the first Reindeer Post Route for mail in the United States. It ran from St. Michaels on the coast of the Bering Sea to Kotzebue, well within the Arctic Circle. The reindeer post made three round trips a year at the beginning. Later the route was extended to Point Barrow. At last the northermost point of the United States came into communication with the nation's capital at more frequent

intervals than the annual trip by boat each summer.

Presbyterian missions in Alaska began a work in 1877 that soon made sense of "Seward's folly." The promotion of schools, churches, and hospitals was made sound by its insistence upon establishing a civil government and an economic system for the people from Fort Wrangell to Point Barrow. The Presbyterian Church maintains today a strong mission program geared to modern needs in Alaska.

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New York, N. Y.
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

POINT BARROW

Dr. Sheldon Jackson, superintendent of Presbyterian mission work in Alaska, stood beside Captian Healy on the U. S. Revenue Cutter, Bear, as the sturdy ship felt its way through the receding arctic ice pack. On the last day of July in 1890 they sighted the Eskimo village of Barrow on the northermost tip of the American mainland (lat. $71^{0}23'$). Dr. Jackson who was also General Agent for Education in Alaska took ashore the first missionary school teacher sent from the United States to this newly purchased American outpost. Professor Leander M. Stevenson saw parka clad, round faced, wide eyed natives standing on the wind swept arctic coast.

The new teacher knew that the prospective pupils hiding behind their parents had never seen white men before. Except for the crew of the Bear on its annual summer cruise and the whalers who put in to Barrow for supplies and hagglesome trading for furs, skins, and walrus tusks. He was aware that their parents had seen no additional white men except for fur traders of the Russia-American Fur Company and a few Hudson's Bay traders. He remembered from his history books that some of their great grandparents had first seen white men when English explorers discovered Point Barrow back in 1826. The mingled fright and curiosity in the faces of the children reminded him that the arctic ice pack, snow, and ninety-mile-an-hour winds cut off this finger of land pointing to the Pole for nearly eleven months of each year.

The teacher and the Superintendent of missions greeted their curious wards through an interpreter. Then they helped Captain Healy stock the government Rescue Station with provisions to feed a hundred men for a year. The cooperative naval officer consented to allow the missionary teacher to use a rear room of the Rescue Station as school room and living quarters. Professor Stevenson opened school in the summer of 1890 for three venturesome pupils in parkas. During the year he attracted thirty-five other children to his school. Mission-

ary work and public education thus came to this distant possession well within the arctic circle.

Why did Dr. Jackson and the Presbyterian Church in the U.S.A. introduce the missionary school teacher to the children of the northermost village of Alaska? As Jackson and Stevenson met the natives on the shore at Barrow, their senses confirmed the annual reports of the Captain of the Revenue Cutter. They faced a people in evident need of medical attention and health habits -- for they could see the tell-tale marks of tuberculosis and venereal disease in advanced stages. They met a race of bankrupt people facing starvation and extinction unless they could discover a basic economy to take the place of a livelihood ruined by whalers and hunters who had driven whales, walrus, and seals far from their shores. They stood mute before an illiterate race who struggled for a living amid exploiting traders. They looked into the gloomy faces of people preyed upon by a religion of fear and foreboding, people spending miserable lives placating evil spirits. The Presbyterian Church and the U. S. Commissioner of Education united forces in trying to lead these neglected people to a life of health and happiness, of food and a sound economy, of education in the rudiments of knowledge and industrial arts, and of religion inspiring Christian faith and life.

Professor Stevenson, during the long arctic winter night of 1890-91, won the confidence of the natives. He shared with them the best he had learned from books and from life on a farm in Ohio. He showed his sincere compassion for their running sores and their illness by offering the best he knew of a simplified medical and health program. He exemplified among the people a depth of religious experience that led many of them to want to emulate his Christian charity. As the next six years moved through the long cycle of summer light and winter darkness, Leander M. Stevenson laid foundations for a permanent mission that has ministered continually to this polar people to the present time.

POINT BARROW

In 1892 the Presbyterian missionary teacher took charge of the government Rescue Station at Barrow. Each year he fed and clothed stranded whalers whose boats had been crushed in the ice floes. During the ten years before his arrival some 2,000 whalers had been shipwrecked along the arctic coast.

The back room of the Rescue Station became inadequate for his growing school. So when the Presbyterian Board of Home Missions took over the payment of his salary in 1894 and sent him a boat load of lumber, Professor Stevenson turned carpenter to build a school house and mission station. Then with the mission well established, the first missionary teacher returned to his family in the States — after seven years of service in place of the one year originally promised to the Mission Board.

Dr. Horatio Richmond Marsh, recently graduated from a medical college in New York, succeeded Professor Stevenson in 1897. He went to Barrow as a missionary physician and teacher under the Presbyterian Board. He and Mrs. Marsh set up the first Christian home at this northermost point. But his Christian ministry and example to the natives spread out almost immediately to 300 whalers who became stranded when their ships cracked up like flimsy shells in the early closing in of the arctic ice pack. He served the hungry, ill, and worried whalers until Dr. Sheldon Jackson sent a rescue party over a thousand mile uncharted course with provisions and hundreds of reindeer to save them from starving. The rescue by reindeer in the winter of '97 was overshadowed as press news only by the discovery of gold on the Yukon.

The mission work at Barrow became too strenuous for Dr. Marsh and his wife alone within two years. The Presbyterian Board sent Rev. and Mrs. S. R. Spriggs to assist the Marshes in 1899. Reaping the results of the work of Stevenson and the Marshes, the new missionary organized a church of 115 members at Barrow (Ootkeavik). In the same year Dr. Jackson established the first Reindeer Post Route for carrying mail from St. Michaels to Kotzebue. Then in 1901 Jackson

got the government to establish a post office at Barrow and he extended the Reindeer Post Route to Barrow in order to link it securely with the rest of the United States. Thus the mission station farthest north on American soil linked itself with the General Assembly of the Presbyterian Church in the U.S.A. During the years that followed, the missionaries intensified their work of teaching, healing, and preaching so that 240 Eskimos accepted church membership in 1908.

Fire destroyed the mission property the following year. But the people at Barrow contributed liberally of fox skins to assist the Board in rebuilding. By 1915 the medical missionary service of Dr. Marsh had produced such an interest in a program of health and medicine that Dr. Frank H. Spence was sent to join the mission service. The Eskimos began asking for a better equipped dispensary so the Board raised money to build a small hospital in 1920. This was prized as the only hospital within 500 miles and was recognized by the government as a real service to the Eskimos and to American seamen so frequently stranded at Barrow, or on the ten mile sand bar out to the tip of land at Point Barrow.

The Presbyterian mission turned over its school to the government in 1922. The missionary work at Barrow centered its ministry in the church and the hospital. Dr. A. W. Newhall, formerly with the Methodist mission at Unalaska, came to Barrow in 1925 to add the weight of his successful experience in Alaska. He doctored the people and conducted religious services at three preaching stations -- Barrow, Point Barrow, and Wainwright. The hospital continued as an integral part of the mission program from 1920 to 1936. At this time the hospital was taken over by the government as its responsibility to the citizens of the region within reach of Barrow.

Since 1936 the mission has centered its attention on the work of the churches. The mission church organized at Point Barrow (Nuwuk) in 1909 continued until dissolved in 1934. At Wainwright a church was organized in 1923

and continues today, with a membership of 122 in 1948. The largest of the Eskimo churches is that at Barrow (Ootkeavik). It has grown from the original 115 members in 1899 to 455 in 1948.

Barrow has for many years been prominent in arctic exploration and aviation. Vilhjalmur Stefansson visited Barrow during his arctic exploration in 1907 and became a fast friend of the missionary doctor. Captain Wilkins used Point Barrow as his headquarters in the arctic explorations of 1925-26 and 1926-27. In 1936 the government realized the importance of maintaining a hospital at this strategic point, farthest north along the air lane to Asia, after the fatal crash of Will Rogers and Wiley Post near Barrow in 1935. The native Presbyterian missionary was the first to learn of the tragic accident and the missionary doctor prepared the bodies of the aviators for return to the States. The government now maintains a school, a hospital, a post office, a wireless station, and a weather bureau near the mission. The missionary has modernized his means of travel by constructing a snowmobile for visiting the Eskimos along the icy north coast. The mission has, throughout the years since 1890, encouraged the Barrow people to send their children to school and to be faithful in church attendance and Christian living.

The Presbyterian mission has been creditably served by the following:

Name	Dates
Stevenson, Prof. Leander M.	1890 - 1897
Beaupre, Mr. T. E.	1893 - 1895
Marsh, Dr. Horatio Richmond	1897 - 1904 and 1909 - 1913
Marsh, Mrs. Horatio Richmond	1897 - 1904 and 1909 - 1913
Spriggs, Rev. Samuel R.	1899 - 1909
Spriggs, Mrs. Samuel R.	1899 - 1909
Koonooya, Peter (native)	1902 - 1905

POINT BARROW

Name	Dates
Cram, Delbert W.	1913 - 1915
Spence, Dr. Frank H.	1915 - 1920
Spence, Mrs. Frank H.	1915 - 1920
Dakin, Florence	1924 - 1928
Mueller, Augusta	1924— 1927
Bannon, Ann	1924 - 1925
Griest, Dr. Henry W.	1924 - 1938
Griest, Mrs. Henry W.	1929 - 1938
Newhall, Dr. A. W.	1925 - 1929
Newhall, Mrs. A. W.	1925 - 1929
Kerek, Ethel Sage	1926 - 1927
Morgan, Emily	1927 - 1929
Bailey, Lillie M.	1929 - 1935
Komedal, Evelyn	1931 - 1934
Atootchook, Andrew (native)	1936 - 1938
Klerekoper, Rev. Frederick G.	1936 - 1945
Klerekoper, Mrs. Frederick G.	1936 - 1945
Ahmaogak, Roy (native)	1938 - 1946
Lee, Rev. Samuel	1945 - present
Lee, Mrs. Samuel	1945 - present

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

HAINES

Haines has developed through seventy years of growing significance from a strategic mission site to a modern port linking the Inside Passage with the Alcan Highway to interior Alaska. In 1879 Dr. S. Hall Young, making his first missionary journey to Chilcat country with naturalist John Muir, selected this spot on Portage Cove as a natural center for the tribal villages. Dr. Sheldon Jackson raised money from Presbyterian friends and began the mission simply through sending Mrs. Sarah Dickinson, an Alaskan native and wife of the trader, to teach school at Haines in 1880. The following year he sent Rev. and Mrs. Eugene S. Willard to be an example of Christian living among the most warlike of the Alaskan tribes.

The Willards constructed a simple wilderness home and tried to teach peace and brotherly love among the fierce people of the Thlingit villages. They endured many hardships and faced constant danger as they began their ministry and educational work. Another teacher was added to the force and a post office established at this isolated spot. Natives came out of curiosity to see the "Boston" people and then moved whole villages to be near the mission school. But native superstitions lingered. Their medicine men pointed their bony fingers at the Willard children in 1885 and doomed them to death. These missionaries were forced to transfer to Sitka while others came to carry on the work.

A Presbyterian mission church was organized in 1883 and then reorganized in 1893 to continue to the present time. The mission school at Haines was turned over to the government in 1885, but the mission maintained, through most of the period since then, a home for children. When gold was discovered within thirty-five miles of Haines in '97, whites flooded into Haines and built up a town that overshadowed the natives.

HAINES

The missionaries felt an urgent call to minister to the prevalent tuberculosis and trachoma along the natives. Therefore, in 1907 the mission at Haines began a clinic and hospital service. The dispensary treated 256 cases during the first three months. A U.S. Army physician and a graduate nurse came to aid the needy service. During 1912 the twelve bed hospital gave medical attention to 1,200 patients. In 1918 the Government took over the hospital as its responsibility.

The Presbyterian mission at Haines today ministers to the children of many Alaskan natives through its Home for children of grade school age and through the mission church. Forty youngsters from eleven sections of Alaska receive personalized care of a Christian homelike training. The natives, the white residents, and the army personnel enjoy the benefits of the mission church where they may work together for a sort of peace and brotherhood the primitive warlike Chilkats never experienced. The strategic location of Haines still challenges the Presbyterian mission to renewed responsibility at this gateway to the Northland.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

JUNEAU

Juneau, on Admirality Island, was born and teethed on a golden spoon with the discovery of quarts mines in 1879-80. American gold miners crowded in and built crude frame and log shacks near the villages of the Auk and Taku tribes. In the summers of 1882 and 1883, Mrs. W. H. R. Corlies inaugurated mission work with a summer school. Both whites and natives manifested interest. Therefore, the Presbyterian Board of Home Missions commissioned the Rev. Joseph P. White as missionary to miners from the States and The Rev. and Mrs. Eugene S. Willard as missionaries to the Alaskan natives, in 1886.

The people of Juneau, in characteristic frontier fashion, bombed a Chinese flop-house and drove out the undesirable tenants. Merchants then raised a fund and bought the log cabin for the missionary to use as the Northern Light Presbyterian Church. In 1887 Mr. Willard moved from nearby Haines and built a small native church and a boarding school home for thirty pupils. This home served the native population on an expanding scale until the boom town days of '98. Then the pupils were transferred to the Sheldon Jackson School at Sitka to remove them from the lurid path of the hordes of gold miners.

But the stampede brought also people and wealth that made necessary the expansion of the mission for the whites. The Rev. J. H. Condit arrived in 1899 with money from the Presbyterian Board of Home Missions to build a new church for the white population. Dr. Condit, an able churchman with experience in the evolution of Alaska, helped develop both the white and the native churches in the capital city of Alaska. By 1948 the Northern Light Church had 246 members and the Memorial Church, with a well educated native minister, Rev. Walter A. Soboleff, prospered with 176 active native members. Both mission enterprises have continued since 1886 to serve the mining, fishing, commercial people of Juneau.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

ST. LAWRENCE ISLAND

ST. LAWRENCE ISLAND

St. Lawrence Island rises bleak, serene, and practically barren in the north Bering Sea. Many of the 800 Eskimo villagers watched traders anchor just off the island in the summer of 1878. They dashed to their skin covered houses to bring loads of seal and walrus skins to the beach to barter with the traders who came ashore. They tasted a sample of fire-water. They traded all of their furs for the drink. They sent messengers staggering to many villages and the people came with everything they might trade. They drank all summer — men, women, and children. No hunting, no fishing, no storing up of provisions. When winter came swooping down from the polar regions, they lacked food and furs to keep them alive. That winter more than half of the people of the island died. Whole villages froze to death and lay unburied.

When Dr. Sheldon Jackson learned of the tragedy from the Captain of the U. S. Revenue Cutter he decided to establish a mission on the island for the remnant of Eskimos. In 1891 he built a good school house and teacher's home. But not until three years later was he able to secure a Presbyterian missionary to teach in the government school. Rev. and Mrs. Vene C. Gambell went to the desolate spot — 35 miles southeast of Siberia, 130 miles southwest of Nome (Latitude 63° North and Longitude 170° west). Superintendent of Home Missions, Jackson, set the missionaries ashore, introduced them to the leaders of the villagers, and then was forced to leave the Gambells to their own resources. Knowing only a few words of unpious Eskimo, they opened a school for pupils whose only English was the reiterated cuss words of whalers and seamen. This school was farther west than any other on land belonging to the United States.

The young missionary couple undertook an almost impossible task. The native Eskimos were in many respects, a naive, simple folk. But many still craved the trader hootch that made them sullen and shiftless. Some possessed a primitive conception of property and stole what they could from the mission

stores. Others good-naturedly presumed upon the Christian charity of the missionaries for food and supplies. But the Gambells gathered from the people a school room full of children and a small congregation of followers for religious instruction. Gradually the people, in considerable numbers, accepted the example and the teaching of the young missionaries as a guide for their living.

After the birth of their first child, the Gambells returned to the United States for medical treatment. On their way back to St. Lawrence Island in May of 1898 their boat sank. The Gambells drowned and their mission field was left vacant. Dr. Francis H. Gambell then left the government service in a hospital at Unalaklik to go to St. Lawrence Island to carry on the work begun by his brother.

A young seminary student from Princeton, Rev. W. T. Doty, became teacher and preacher in the summer of '98 and Dr. P. H. Lerrigo served as missionary physician until 1901. In the summer of this year Dr. and Mrs. Edgar O. Campbell went to the island to doctor the diseased and unhealthy natives. Their lives were in constant danger from drunken natives who still fell easy prey to the liquor bartered by traders for furs. In 1903 Dr. Campbell was severely injured by invading Siberians. Still, he and Mrs. Campbell conducted an effective mission service for ten years until they retired in 1911. The church at Gambell, St. Lawrence Island, founded in 1894 grew slowly but steadily. In spite of extreme immorality and heathenism among the people, the church prepared seventeen natives for baptism and church membership in 1905. Dr. Campbell led a busy life as a missionary. He doctored the sick, operated an orphanage, taught the government school, superintended the reindeer station, and performed the missionary duties of marrying, baptising, burying the dead, and preaching in the village church at Gambell. In 1910 Dr. Dampbell reduced the Eskimo language of the island to writing and published an Eskimo primer.

ST. LAWRENCE ISLAND

The mission station was without benefit of missionaries from 1914 until 1924. When Rev. R. S. Nickerson and his wife went to Gambell they found only two Christians remaining from the former church membership. But by the close of the year they had recruited 40 members. A number of women missionaries served the people of the island at intervals after 1926. A native Eskimo evangelist, Percy Ipalook, manned the field with great effectiveness from 1943 to 1945. Rev. Elmer E. Parker has been pastor of the mission church since 1944. He is now in charge of the church at Gambell that was organized in 1894 and had, in 1948, a membership of 156. He is also stated supply of the mission church organized at Savoonga on St. Lawrence Island with a membership of 127. The latter mission station was organized in 1940. Miss Alice Green has been the missionary at the Savoonga station since 1944. Miss Green is now carrying on the work among Eskimo fishermen that, fifty-five years ago, Mr. and Mrs. Vene C. Gambell began.

The Presbyterian missionaries who have served on St. Lawrence Island are the following:

Name	Dates	
Gambell, V. C.	1894 - 1898	(Gambell)
Gambell, Mrs. V. C.	1894 - 1898	"
Doty, Rev. W. T.	1898 - 1901	"
Lerrigo, Dr. P. H.	1899 - 1901	"
Campbell, Dr. Edgar O.	1901 - 1911	"
Campbell, Mrs. Edgar O.	1901 - 1911	"
Anderson, Miss	1911	"
Ingwaldson, Miss	1911	"
Reed, Dr. J. W.	1912 - 1913	"
Reed, Mrs. J. W.	1912 - 1913	"
Nickerson, R. S.	1925 - 1926	"
Nickerson, Mrs. R. S.	1925 - 1926	"

ST. LAWRENCE ISLAND

Name	Dates	
Bjornson, Josephine	1931 - 1933	(Gambell)
Bannon, Ann	1935 - 1944	"
Komedal, Evelyn	1938 - 1940	"
Ipalook, Percy	1943 - 1945	"
Parker, Elmer E.	1944 - to date	"
Martin, Anna	1942 - 1945	(Savoonga)
Green, Alice	1944 - to date	"

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

SITKA

SITKA

Sitka, for thirty-five years the capital of Russia's fur producing colony, looked on helplessly as the life blood was drained away from Alaska. Then in October 1867 Secretary of State Seward went shopping and bought Alaska for the United States. A small army garrison moved in to maintain a desultory peace among lawless factions. For ten years Congress and the people of the States blushed or tried to forget "Seward's folly."

As late as the summer of 1877 Sitka remained a hotbed of clutching, greedy traders, a thousand underdog natives, and a remnant of Russian colonists — all preying on each other and on the easily accessible natural wealth of the environs. Into the midst of this primitive struggle sailed a little man with stubby beard, large rimmed spectacles, and tremendous vision. Dr. Sheldon Jackson made a hurried survey of the conditions and dashed back to the States to stir the nation to its responsibility toward the people of Alaska.

In the spring of '78 the Presbyterian Church sent Rev. John G. Brady and Miss Fannie Kellog to open a day school for native children. Two years later, the Missinn Board sent Mr. Alonzo E. Austin and his daughter, Olinda, to build up the school. One hundred and three pupils crowded the meager quarters. Adults, too, tried to wedge inside to learn to be like "Bostons." Encouraged by naval officers patrolling the coast, the Austins succumbed to the pleas of seven native boys to let them furnish and live in one room of the school. Thus, the boarding department of the Sitka Institute was born of packing crates and the natives' desire to learn. This boarding and day school has become the accredited Sheldon Jackson Junior College with the most enviable record of all educational institutions in Alaska.

Mr. Austin, along with his teaching, struggled to improve the social, economic, moral, and spiritual conditions of the natives of Alaska. By 1884 his influence had led to the organization of a Presbyterian Church with forty-four

natives and five whites as members. A succession of influential missionaries has kept the bi-racial church alive and growing. In 1948 the mission church had a membership of 321.

Dr. Sheldon Jackson came again to Sitka in 1884 to take charge of the mission program. He found Alaska still neglected by the government. He organized sentiment and set in motion forces that greatly changed Sitka, and circling out from there, changed all of Alaska. To overcome lawlessness, Jackson influenced Congress to appoint a governor, a judge, and other civil officers for the District of Alaska. To overcome illiteracy, he agitated for schools and, in time, this resulted in his being appointed the first General Agent of Education in Alaska. To overcome the immediate handicaps of small governmental appropriations for education, Jackson used existing mission schools as a practical means of beginning a large scale program to educate Alaskans at a minimum expense to the United States.

The Presbyterian Industrial and Training School at Sitka received a government contract and an appropriation in accordance with the prevailing practice on Indian reservations in the States. The school expanded and enrolled pupils from more than a dozen tribes, including a few Eskimos. Then progress slowed as the mission program interfered more and more with the avaricious lawlessness of hootch crazed natives, jealous Russian creoles, and unscrupulous government appointees. Peddlers of illegal intoxicants, kidnappers of adult slaves and of young girls as white slaves, and devotees of brutal witchcraft all tried to drive out the missionaries. But through his ingenuity and his influence in the States with far-seeing men and women, Dr. Sheldon Jackson and his staff learned to hurdle all obstacles as a matter of strenuous habit. Their work succeeded far beyond all expectations of friends or foes. School, hospital, and church have ministered so agressively and sacrifically to the people of Sitka that their work and prestige have steadily

grown throughout the years.

In 1887 Dr. Jackson organized at Sitka the Alaskan Society of Natural History and Ethnology. He traveled to all parts of the Territory collecting specimens of native art and culture. He housed them in a temporary museum for seven years. Then in 1895 he built, at his own expense, the first fireproof building in Alaska to preserve his renowned collection. This contains the largest assemblage of Alaskana in existence.

The health program of the mission began with the addition of a small clinic connected with the girls' dormitory in 1887. Three years later the school built a hospital for the boys, and soon enlarged it to a twenty bed hospital with a doctor and a trained nurse. However, adult native patients were never turned away. During a six months' period of the opening year, the doctor and the nurse filled 1,400 prescriptions and performed 50 operations. In 1897 the hospital enlarged and opened its service to a limited number of white patients of Sitka. In 1926 a new infirmary was built with four two-bed wards, dispenary, and operating room, probably the most complete hospital in the Territory.

When war came to Alaska in 1941, the mission station cooperated with the armed services. The school opened to the men its gymnasium, print shop, and industrial arts workrooms. Two boats were turned over to the navy. The social, recreational, and religious programs of the mission welcomed members of the armed forces stationed at Sitka and played a major role in the areas of morale and morals. The church, the school, and the museum of Alaskana hold a prominent place in the life of modern Sitka.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

SKAGWAY

SKAGWAY

Skagway early in '96 remained a primaeval, uninhabited, wind-swept wilderness at the north end of Lynn Canal. No natives lived there because of the fierce north winds which swept down from the glaciered ridges of the mountains. Three miles away a trading post at Dyea supplied native Indians with supplies to pack over the Chilcoot Pass to barter with the trappers of the interior. Into Dyea that year swaggered the first of the prospectors with gold from the Klondike.

In the summer of '97 a Presbyterian missionary landed on the sandy shore at Skagway along with some twenty-five thousand gold seekers. Skagway became overnight the gateway to the Klondike and the Yukon valley. Therefore, the veteran missionary, Dr. S. Hall Young, preached to those who felt the need for the hazardous trail's primary essential, hope. He moved on with the multitudes fighting, bleeding, and dying to conquer the passes to the headwaters of the gold country.

Late in '97 a Canadian Presbyterian missionary landed at Skagway and stayed to serve those who could not climb the treacherous White Pass nor pay for return passage to the States. Rev. R. M. Dickey built a frame church and organized a congregation. The Canadian Presbyterian Church exchanged in 1898 the Skagway church for the mission S. Hall Young had organized within Canadian territory at Dawson City. In 1899 the First Presbyterian Church was built to serve the white and native population. Other Protestant missions entered the mushroomed town and a Catholic Church was planted. They prospered until the gold rush played out. The Methodists united with the Presbyterians. Other denominations left the field to this combined group and the Catholic mission.

The Presbyterian mission at Skagway has served first the gold seekers, then the white population that stayed on to maintain the railroad to Bennett Lake, the half dozen families of natives, and the army camp during World War II.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

WAINWRIGHT (Olgonik)

WAINWRIGHT

Wainwright hibernated for centuries under the snow pack of the Arctic Coast. The Inupiat Eskimo village of Olgonik fattened upon a plentiful supply of seals and whales until the late nineteenth century. Then wholesale destruction of food, clothing, and shelter drove these round faced natives of Alaska to seek contact with the more prosperous village of Barrow about one hundred miles east and slightly north.

The Presbyterian mission at Barrow sent Dr. F. H. Spence along the ice bound coast to minister to the needy people of Olgonik about 1917. The missionary mushed his way over the rough frozen terrain with the aid of a young native helper and interpreter, Percy Ipalook. He doctored those sick with colds and influenza. He spoke to them of the hope and power of the Christian life. The people listened eagerly and wanted further light.

When Dr. Henry W. Greist succeeded Dr. Spence at Barrow in the '20s, he fought the Arctic winds and snow to Olgonik with two native Presbyterian elders from Barrow, Roy Ahmaogak and Foster Panigeo. He visited the sick, fed the undernourished, and encouraged his native assistants to talk to the people about their church that flourished at the village farthest north. They made four such trips in 1922-23 and in June of 1923 they organized a Presbyterian Church with a membership of seventy-five at the invitation of the natives of Olgonik.

The people of the village carried on as best they could with occasional visits from the missionaries and the people of Barrow. They responded to the ministration of the praying nurse who lived among them for two years, 1926-28. Miss Ann Bannon drew the natives into an unprecedented religious experience. These people living well within the Arctic Circle at latitude 71° fanned the

religious fervor until the Presbyterian Board of National Missions sent them a native Eskimo missionary in 1935. The Board had taken a promising boy, Percy Ipalook, from his Barrow home and had educated him. He attended the Sheldon Jackson School at Sitka and then Dubuque Univeristy and Theological Seminary before he went to minister to his own tribe from 1935 until 1943 at the village of Wainwright (Olgonik.)

Percy Ipalook and the people of the village built a church in 1936 and a manse the following year. He found a good congregation and a Sunday school of one hundred that had remained alive since nurse Ann Bannon had turned the work over to native helpers. Then in 1946 another native lay worker was brought out to the States to receive training in theology and linguistics. He returned to build up the church at Wainwright so that in 1948 it reported 122 active members and 214 Sunday school members, almost the entire population of 350.

The Presbyterian mission at Wainwright presents a significant example of indigenous development of Christianity and the American way of life. The native pastor, Roy Ahmaogak, has the distinction of being the second ordained Eskimo native. Educated by missionaries and trained in the States, a teacher for fourteen years, an experienced hunter, trapper, and whaler, this Presbyterian missionary has reduced the Inupiat dialect to writing and has translated part of the Bible into this difficult language. This is Americana at one of the nation's farthest north outposts of civilization at Wainwright.

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WRANGELL

Wrangell, site of the historic Russian Fort St. Dionysius, first welcomed Protestant missionaries ten years after the purchase of Alaska. Dr. Sheldon Jackson and Mrs. Amenda McFarland put in a belated appearance in response to appeals of army men and their wives just after the removal of the military garrison. A half dozen native Indians, who had accepted the Christian religion in Canada, provided a nucleus of eager inquirers. Dr. Jackson left the capable woman missionary in charge and returned to the States to raise money and personnel for the mission station.

The dynamic Amanda rolled up her sleeves, hired a native assistant and interpreter, and began to demonstrate Christianity among the Stickeen tribe. That fall she opened a sewing school for women and girls. Single handed she rescued two girls, being tortured for witchcraft, from a bloodthirsty mob of natives. Seeing lawlessness and injustice all about her, she led the people of Wrangell to call a constitutional convention. They elected her chairman, followed her advice, and set up local police to provide the only law and order in all Alaska.

The following summer the Presbyterian Church sent Rev. S. Hall Young to enlarge the work. He studied the inhuman practices connected with witchcraft. Saw natives crazed by a local brew of hootchinoo. Found tribes being exterminated by feuding. The young missionary, fearless and persuasive, became the friend of chiefs and a promoter of peace. He drove the witch doctors out of Wrangell, broke up the practice of slavery, "Carrie Nationed" the illicit stills, and led the local chiefs in a campaign to improve the sanitation of the fetid waterfront. With money secured by Dr. Jackson from his Presbyterian friends, S. Hall Young built and organized the first Protestant church in Alaska at Wrangell. He promoted the cause of Alaska by helping explore its uncharted waterways, mountains, and glaciers with John Muir and others.

WRANGELL

In 1880 the McFarland Industrial Home was built to provide education and protection for forty native girls. Other teachers and a doctor soon joined the staff. Mrs. Young conducted a training school for boys. When the buildings burned in 1883, Mrs. McFarland and her girls of the school transferred to the Industrial Institute at Sitka. Dr. and Mrs. Hall remained at Wrangell until 1888 to continue their service to the boys and others of the mission church. When they left, the training school became consolidated with the school Sheldon Jackson had started at Sitka.

The native village and ancient port of Wrangell declined in importance through years of native warfare, through many gold booms and busts, of Alaskan history, and through periods of its shifting importance for shipping and military strategy. But the Presbyterian church and mission have continued since 1877 until the present, fighting for justice and peace and pointing the people of Wrangell toward a decent and Christian way of life as a virile example of religious Americana.

MADE IN U.S.A.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

THE YUKON COUNTRY

THE YUKON COUNTRY

When rumors of fabulous gold fields in the Klondike floated down the Yukon in 1897, Dr. Sheldon Jackson was on hand to plan Presbyterian missions. The Superintendent of Home Missions for Alaska was heading up the Yukon to collect specimens of fauna and flora for the government. The steamer that brought out the first half million dollars in gold dust sped past with screaming whistles and jubilant men shouting the news that soon would cause the great gold rush into central Alaska. With characteristic dispatch, Dr. Jackson and the Presbyterian Church joined the stampede with missions for the miners.

The Presbyterian Board of Home Missions hastened to grub stake Dr. S. Hall Young. This Alaskan missionary, friend of explorers, scientists, miners, and prospectors, mushed his way northward in the wild rush to the Klondike in the summer and fall of '97. He followed the miners over every pass, down every turbulent river, and into every feverish diggin's. At the boom town of Dawson, the "mushing parson" organized a Presbyterian church and in 1898 he turned it over to the Canadian Presbyterians in exchange for their mission church at Skagway on United States soil. The following year he enlisted two recruits. The Rev. J. W. Kirk stopped at Eagle, about 100 miles northwest of Dawson on the Yukon to organize a church at a mining camp. Two years later he presented this mission station to the Protestant Episcopal Church. The other missionary, Dr. M. E. Koonce, by raft and steamboat, floated on down the Yukon some 550 miles with Dr. Young to a new gold camp at Rampart. Here in 1899 he organized a Presbyterian church in the heart of the territory. But the rugged missionary ranged up and down the great river continually, carrying to the lonely miners the humanity, morality, and spiritual service of the Church.

THE YUKON COUNTRY

S. Hall Young, hearing of the overnight growth of Nome, hastened down the Yukon. He ministered to the gold-crazed multitude panning the sea coast sands. He talked to men in their shacks and in the saloons. He raised money for paupers amid the glittering wealth of Nome and nursed men broken by the climate, hard work, and disappointment. In the fall of '99 he served needy miners and hopeless prospectors so well that even the most notorious saloon keeper helped nurse him through a winter of typhoid fever. The work of the mission so prospered that he formed a self-supporting church the following summer. After three years, he presented the mission church to the Congregationalists who had other work in the neighborhood.

Dr. Young organized other mission churches to minister to the floating population of the gold fields. He opened a mission at Teller (1902-05) and at Council (1900-11). He rushed to Fairbanks in 1903 when the crazed miners pounced upon new gold strikes there on the Tanana River. He organized a Presbyterian mission church that has continued to the present.

Toward the close of the Yukon gold era, in 1907, a new railroad seaport town sprang up at Cordova on Prince William Sound, entrance to the Copper River country. Dr. Young mushed his way over seven hundred miles alone with a dog team to this sea coast town. He organized a church for the American white population in 1910. His work spread into several branch missions. But the following year the spell of the Yukon called him and his dog team to search out miners and prospectors in lonely places. He provided missions to serve the men at Ruby, Flat City, Iditarod, Knik, and Chena.

The era of the Yukon gold rush became also a golden era of Presbyterian mission service to the thousands of miners, prospectors, and adventurers. Hardy missionary adventurers followed the trails of the gold-lured hordes to every mother lode and ephemeral bonanza. They climbed the same treacherous White Horse pass; shot the same rapids on ice clogged rivers; at the same meager food;

THE YUKON COUNTRY

suffered the same perils of climate, illness, and cut-throats. Some of the missions crumbled with the ghost town. But a study self-respecting group of mission churches remain today to minister to the white people who make Alaska their home. Established churches in the cities, mission stations in the villages, and an itinerant missionary continue to keep alive the service of the Presbyterian Church to the scattered population of the Yukon country.

Presbyterian missions and organized churches in the Yukon country are listed in the following table (with dates and 1948 membership):

Name	Dates	Church membership in 1948
Dawson	1897-98	(Ceded to Canadain Presbyterian Church, 1898)
Eagle	1899-05	(Ceded to Protestant Episcopal Church, 1905)
Rampart	1899-04	
Nome	1899-02	(Ceded to Congregational Church, 1902)
Teller	1902-05	
Council	1900-11	
Circle	1903-05	
Fairbanks	1903-present	Membership, 179
Chena	1905	
Cordova	1910-present	Membership, 33
Iditarod	1910-12	
Ruby	1911-16	
Flat City	1913 ?	
Knik	1912-15	
Anchorage	1916-present	Membership, 350
Nenana	1917-48	Dissolved, 1948.
Wales	1920-present	Membership, 117
Palmer	1936-present	Membership, 114

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Missionary biography

AHMAOGAK, REV. ROY — (1898- —) (Native Eskimo)

Roy Ahmaogak of Barrow, Alaska followed the example of his Eskimo parents. They hunted successfully to provide for their parkaed family. So Roy learned the skills that Eskimos need to secure meat and oil and fur clothing. His father and mother remembered the coming of the first Presbyterian missionaries to this point farthest north. They joined the mission church as some of the earliest converts to Christianity and trained their children in the school and church from the days of Dr. and Mrs. Marsh.

Roy attended the eight grades of schooling available at Barrow. Then he followed the custom of his people and became a successful hunter and trapper. He married a school teacher and received an appointment to teach school for fourteen years. His unusual ability in language led, in 1946, to his coming to the United States. He came for two dominant purposes. He had already followed in the foot steps of his father as a ruling elder in the Presbyterian Church, but he longed to do more than interpret for the white missionaries. Therefore, during the winter of 1946-47, he attended Bloomfield College and Seminary to get training for preaching to his own people.

The second purpose was realized when Roy Ahmaogak, in the summer of 1946, began the translation of the New Testament into Arctic Eskimo dialect. He worked in the Institute of Linguistics at the University of Oklahoma with Dr. E. A. Nida of the American Bible Society. He translated Mark, Romans, and part of the Gospel of John. He is continuing this important work so that his people may read the Bible in their own language for the first time. Because the Inupiat language had never before been reduced to written form, Roy Ahmaogak made a real contribution to science and to the advancement of his race. The Presbytery of Yukon ordained him to the ministry in 1947 so that he can serve more completely the Eskimo Church at Wainwright. As the second ordained Eskimo he seeks to improve the condition of the Inupiat race along the Arctic Coast.

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Missionary biography

AKOOTCHOOK, ANDREW — (1889- —) (Native Eskimo)

Andrew Akootchook has served the Presbyterian mission in Alaska since 1908. This native Eskimo interpreted for the resident missionaries at Barrow from that date until 1936. At that time he attained, through this faithful service to the Inupiat race, the status of an unordained missionary. The first of his race within the Arctic Circle to achieve this coveted position, Andrew Akootchook ministered to the mission congregation at the Cothoavik village (Barrow) from 1936 to 1939 and to the church at Barter Island from 1939 to the present.

When June warmth touched the Arctic Coast in 1910 and pushed back the ice pack from the shore at Barrow, Andrew married a native girl in fur lined parka. Andrew and Susie Akootchook have raised ten hardy children of the Northland. This Christian family is a credit to the mission program of health, education, and religion. Andrew received his elementary school and special training under the missionary, Dr. Henry W. Greist. Their children are carrying on the tradition under the instruction of such modern missionaries as Roy Ahmaogak, F. G. Klerekopor and Samuel Lee.

Since Andrew was born one year before the first mission opened at Barrow, he has witnessed the entire march of education, civilization and Christianity among his people of Arctic Alaska.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

AUSTIN, REV. ALONZO EUGENE (— -1915)

Alonzo Eugene Austin answered the call to missionary service in Sitka, Alaska in 1879, only two years after Dr. Sheldon Jackson and Mrs. Amanda McFarland opened the first Presbyterian mission at Fort Wrangell. He and his wife were joined the following year by his daughter, Olinda. She rang the first welcoming school bell in the doorway of the abandoned Government Guard House on April 5, 1880. During the first year Miss Olinda and her father increased the attendance of native children to 130 regular pupils.

Mr. Austin, as a lay evangelist under the Presbyterian Board of Home Missions, preached to the natives of Sitka and served as chaplain of the school. During the first year, seven boys begged to live at the school. Thus the Austins gave birth to a boarding school for the underprivileged native children of Alaska which has grown through the years into one of the most influential educational institutions in the Territory, the Sheldon Jackson Junior College. Mr. Austin served as superintendent of the industrial school and continued his evangelistic work. In 1884 the Presbyterian Church rewarded his ability and his successful mission work by ordaining him to the ministry. By 1891 this tireless and popular missionary had built up the native church to a congregation of 341 communicants.

Alonzo E. Austin was loved and reverenced by the Indians as a Christian man who exerted both a genial and a firm influence over them. After nineteen years of effective service in the Sitka mission, Mr. and Mrs. Austin returned to their home in the States in 1898. He lived and served Alaskans though the opening period of the Territory to its golden age. He is responsible for much of the rich heritage of the Alskans of the modern period.

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Missionary biography

BANNERMAN, REV. WILLIAM S. — (1856-1934)

Rev. William S. Bannerman landed at Juneau when it was still only a golden dream and the Yukon strike lured thousands to Alaska. But this missionary who had spent six years in the French Congo saw the great possibilities of the village of Juneau amid the natives of the Auk and the Taku tribes. In 1897 Juneau became a place of promise in the northland development.

Mr. Bannerman and his wife, Grace Mitchell Bannerman, took over the Presbyterian mission opened by the Rev. Eugene S. Willard in 1886. The mission ministered to the native Indians and to the increasing white population. It continued the Willard Home for girls and boys until the missionaries sent the children to the Sheldon Jackson school at Sitka in 1898 because that school was less in the path of the reckless gold seekers.

In 1901 the Bannermans also moved to Sitka to share in the mission program at the original capital of Alaska. Mr. Bannerman served as pastor of the Presbyterian church composed of both natives and whites. The Sitka school felt the influence of this well educated man. Born in Chatsworth, Ontario he had received his B.A. from the University of Toronto. Then he came to the United States to earn his degrees of M.A. from Princeton University and the B.D. from Princeton Theological Seminary in 1890. Six years in the African mission added to the experience that made the Bannermans successful in meeting the problems of the people of Alaska. They returned to the States in 1906 after serving faithfully the natives and the whites at the Sitka mission.

YOUNG, DR. S. HALL

He wrote a poem during his eightieth year and prayed in one of the verses,

"Let me die, working.
Still tackling plans unfinished, tasks undone!
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working!"

S. Hall Young, a man perfectly at home in the wilderness and the frozen tundras of Alaska, was always intimidated by the rush and roar of civilization. A missionary unafraid of wild animals of the lonely trails and of the rough drunken brawling men of the lawless towns yet confused in a city. During a speaking tour on September 2, 1927 he inadvertantly stepped from an automobile in front of a trolley car. He died in his little home town of French Creek, West Virginia at the age of eighty. He died working -- working in the interests of Alaska.

Bibliography of books written by S. Hall Young:

Alaskan Days with John Muir

The Klondike Clan

Adventures in Alaska

Hall Young of Alaska - An autobiography.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

BANNON, MISS ANN — (1879- 1952 —)

Miss Ann Bannon gave seventeen years of her fruitful life nursing the Alaskan people from 1923 to 1952. Not only did she perform the acts of a Florence Nightingale but this energetic nurse ministered as well to the minds and souls of the Eskimos in our Arctic northland. She bound up the battered, weather-beaten bodies of the hunters of walrus and seals. She soothed the broken hearts of wives and children of the hardy fishermen who were lost in the chase of the all-important whale. She healed the troubled spirits of those simple folk who had been raised for generations with a negative religion of fear. Nurse Ann Bannon will long be remembered by the descendants of those she served at five Presbyterian mission stations among the Eskimos.

Ann Bannon first landed at Barrow, the mission farthest north, in August of 1923. She nursed in the new Presbyterian Hospital for the natives under Dr. Greist and Dr. Newhall until 1926. Then a need arose for a missionary at Wainwright, a village about one hundred miles west and slightly south of Barrow. The intrepid nurse who had won the hearts of the Eskimos volunteered for the lonely outpost on the ice-bound coast. There she nursed the people suffering from the dread scourges of pneumonia, tuberculosis, and venereal disease. She remained for two years and so spent her energy that she came to the States for a sabbatical year of recuperation.

Before her year was out, nurse Ann Bannon started for Alaska again. She arrived in July, 1929 at the Presbyterian mission at Wales, which had formerly been a station under the Congregational Church. She made an old empty house liveable and a model in sanitation for the natives to imitate. She labored for five years before she was satisfied that the native Eskimos had learned to follow the Christian message she preached by word and example. When she volunteered for an even lonelier mission station, the people begged her to

stay. They said, "Why, she is one of us; this is her home; she must stay here."

But in September 1934 Ann Bannon felt compelled to undertake the mission work on St. Lawrence Island. Back in 1894 the Presbyterian Church had sent Mr. and Mrs. Vene C. Gambell to this island only thirty five miles from Siberia. Other missionaries had carried on the work at intervals. But when Miss Bannon arrived she found a forlorn mission building that had been unoccupied for ten years. With characteristic energy she set about making the quarters suitable for home, school, and church services. The doctor on the government revenue cutter who introduced her to the natives warned her of the isolation where mail arrived only once a year, of the lonesomeness among a people few of whom could speak English, and of the unusual difficulty of learning the language of the island. But Ann Bannon assured him that this was the sort of rugged opportunity she had sought since coming to Alaska ten years before.

The "praying nurse" began her work at Gambell, the largest village on theisland. Five long Arctic winters came and went. At the end of five years Miss Bannon was so encouraged that she added the village of Savoonga to her parish. The people responded to her missionary message of health, social service, and the Christian religion. An ordained minister flew from Fairbanks to organize Presbyterian churches at both Gambell and Savoonga. He baptized 383 persons, almost the entire population of the island. Even the chief sorcerer of the village of Gambell gave up his profession and joined his people in the Presbyterian mission.

Miss Bannon led the people by the greatness of her spirit. With unselfish devotion she ministered to bodies, minds, and spirits. She lived and worked among the Eskimos until 1942 when World War II made it necessary to evacuate American women from the danger zone of St. Lawrence Island. But the effectiveness of her work continues in the Presbyterian missions today on St. Lawrence Island, our U.S.possession and mission farthest west.

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Missionary biography

CONDIT, REV. JAMES HAYES, D.D. —(1865- —)

Dr. James Hayes Condit entered the service of Presbyterian missions in Alaska one year before the Klondike gold rush. He landed at Juneau in June of 1896 to take charge of the Log Cabin Church. Juneau prospered with the coming of men and wealth to that section of Alaska. Soon after he arrived he began building a new church called the "Northern Light Presbyterian Church." This church has served well through the years.

Death in his family caused him to return to the States in '98. But in 1901 he resumed charge of the Northern Light Church at Juneau. When the gold boom around Fairbanks brought in thousands of men from the States, Dr. Condit served as pastor of the Fairbanks church from 1908 to 1913. He completed this service and then the Presbyterian Board of Home Missions appointed him General Missionary of Alaska, succeeding Dr. S. Hall Young. He established headquarters at Juneau and roamed all of Alaska in the interests of missionary work.

In 1914 Dr. Condit made an extensive exploration of the Bristol Bay country. He traveled the circuit by steamer, gas boat, and on foot with Eskimo guides. In 1917 the General Missionary established a new mission at Nenana and revisited all of the Presbyterian mission stations along the Yukon and as far north as Nome. The following year he itinerated in the Anchorage country, visiting Knik, Seldovia, and other points on Cook's Inlet. In 1921 he assembled the materials for the Barrow Hospital and helped install Dr. Greist in his medical mission to the Eskimos. During his term of office as General Missionary, Dr. Condit visited every mission of the Presbyterian Church in Alaska except that on St. Lawrence Island.

In 1922 Dr. Condit became Superintendent of the Sheldon Jackson School at Sitka. After twenty-five years of devoted and effective service this Presbyterian missionary to Alaska retired from service in 1931 at the age of 66.

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Missionary biography.

GAMBELL, PROF. VENE C. and MRS. NELLIE W. —

Professor Gambell and his bride landed on the bleak shore of St. Lawrence Island on September 15, 1894. The young teacher looked beyond the fur clad natives who came running and shouting. He saw the sturdy frame school house rising above the native homes of whale bone and walrus skin. The captain of the U. S. Revenue Cutter, Bear, barked hurried orders to his crew as they lugged a year's supply of flour, meat, hard biscuit, canned goods, and coal to the school storehouse. Then, with the threat of ice crowding in through Bering Strait from the Arctic Circle only four degrees to the north, the captain and crew pushed off — leaving the lonely white couple amid a village of three hundred and fifty Eskimos.

Never in his thirty-one years had this government teacher from Iowa seen such curious, friendly, and incoherent people. He waited patiently while the women in fur boots, coats, and parkas crowded around to examine his twenty year old wife, the first white woman they had ever seen. Their greasy flat faces shone with excitement. Their giggling merriment wrinkled their pug noses and spread even wider their naturally broad mouths. He tried out his stock of a dozen Eskimo words, learned from the captain of the boat. Then his reddened ears burned as the Eskimos proudly answered with incredibly low and vulgar cuss words learned from whalers and smugglers visiting the Island.

Dr. Sheldon Jackson, as General Agent for Education in Alaska, had built a 20 x 40 foot frame school and mission combination in 1891. Now, three years later, he had secured the first volunteer teachers for this isolated village (Latitude 63° North and Longitude 170° West) about 35 miles from the Siberian coast and 130 miles southwest of Nome on the American mainland. The Gambells set up their home in a room partitioned off from the school room. Mr. Gambell

GAMBELL, PROF. VENE C. and MRS. NELLIE W.

ran up the flag with its forty-four stars over the school house farthest west among the possessions of the United States. He constructed benches and tables for the school room. Together as missionaries of the Presbyterian Church in the U. S. A., the Gambells arranged the room to serve for worship and study. Education and religion joined forces to meet the needs of the underprivileged natives.

Ringing the school bell, the professor meandered through the late dawn of the fall Arctic morning. To his amazement, almost the entire village followed him back to school. The happy, laughing, curious people crowded in until they barely found room to stand and no place to sit until they tossed twenty barking dogs from the room. The Gambells learned Eskimo sounds made with the vocal chords alone and taught the people replacements for their dregs of smuggler acquired words that reeked of sex and anatomy. Day by day the merely curious dropped out. By the middle of the winter a reasonable number of children and adults remained for instruction in the simple branches of knowledge. The Eskimos quickly learned to read and write and proved to be unusually proficient in arithmetic.

Professor Gambell had success in teaching for he had graduated from the Ames Agricultural College in Iowa and had been a teacher and principal in schools of that state for thirteen years. He met more difficulty in figuring out a way to overcome the opposition of the shamans (medicine men) of the tribe. He taught the young people not to fear the traditional superstitions of these shamans. He quickly freed them from bondage to demon-placating torments and made them laugh at the hex spells the medicine men tried to cast over both natives and white teachers. But the professor found it more difficult to rid the adults from the parasitic hold the sorcerers had upon them.

The shaman who sought to bewitch Mr. and Mrs. Gambell with an evil

disease became most annoying and disconcerting with his antics. When in time the teachers developed colds, the shaman walked up and down in front of the bed room window casting a "spell of death" upon the white foreigners. But after a week of anxious doctoring that stopped the colds short of pneumonia, the Gambells stepped forth one morning with tantalizing smiles to wish the frenzied shaman a cherry "Good Morning!" Disgusted, disappointed, the medicine man withdrew to plot a more subtle vengeance.

The educational and missionary service prospered for a time. The novelty of the school, the effectiveness of the medicine, and the Gambells' positive morals and religious faith caused friendliness to spread among the natives of the Island. Knowledge increased among the children in school. But the Gambell's winter supply of food dwindled in the storeroom. The professor and an older pupil set a trap. The snare caught one of the medicine men with his parka filled with canned goods. Natives came running to shout threats of death at the shaman. In the northland code of morals he had stopped to the worst crime — stealing from a man's food cache. Gambell saved him from death. But the shaman lost face and the teachers acquired standing little lower than the angels.

During the year 1894-95, the missionary-teachers introduced the natives of St. Lawrence Island to a notable number of firsts. They opened the first school on the Island, offered the first clinical service, and began the first Christian mission service with a positive message of faith in a God of love rather than in evil spirits to be placated. The Gambells provided the first example of a civilized Christian home with a white mother and child. These teachers from the geographical center of the United States introduced to this outpost the first instruction in our history and customs.

Education flourished on the Island for four years. The people became models of friendliness, sobriety, and kindliness. They hunted seals and

GAMBELL, PROF. VENE C. and MRS. NELLIE W.

walrus in the summer. They made warm clothing and built better homes. They learned to read and practiced Christian habits that the Gambells taught by word and example. Then suddenly the teachers discovered several children suffering from bruises and their eyes betrayed fear. Mr. Gambell investigated and found a woman, recently arrived from the mainland brewing "gun-water" in a still concocted of an oil can, a hollow bone, and a gun barrel. The poisonous hootch turned gentle parents into drunken, indolent brutes. Mrs. Gambell worked on the woman distiller, Hoonakia, by gifts and kindness — and then by direct words. The hootch maker brought her inprovised molassas-grain mash apparatus to Mr. Gambell to smash to bits. After four relapses into moonshine activity and five wrecked stills, Hoonakia gave up her illicit occupation — and the village returned to its pristine sobriety, kindliness, and industry.

The Gambells took the children on picnics in the copper colored hills where waving tundra grass, rock-covering lichens, and shrubby willows grew. Then in the fall of '97 Mrs. Gambell fell and injured her spine. The te chers returned to the States in November and went t their old home in Winfield, Iowa for hospital treatment. Prof. Gambell traveled to Juneau as relief teacher in the government school for two months while his wife recuperated.

In may of '98 Prof. and Mrs. Gambell and their small daughter, Margaret, left Seattle to return to St. Lawrence Island. A severe storm off Vancouver Island sent the Jane Gray to the bottom of the ocean. The natives on St. Lawrence Island set watchers on the shore to catch the first glimpse of the return of their friends. Anxious days dragged on through the summer before news of the disaster reached the people of the Island. Then they mourned the loss of their friends who had brought education, civilization, and Christianity in the name of the United States government and the Presbyterian Church mission board. The work begun by the Gambells has continued to the present on St. Lawrence Island.

Vene C. Gambell, 1863-1898 Nellie Webster Gambell, 1874-1898

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Missionary biography

GREIST, DR. AND MRS. HENRY WIREMAN — (1868- — , 1873- —)

Dr. Henry Wireman Greist and his wife, Mollie Ward Greist, ministered to the Eskimos from 1920 to 1928. Dr. Gresit was born in Crawfordsville, Indiana in 1868. He received the A. B. degree from Hanover College and M. D. from the Medical College of Indiana. After doing post graduate medical work in Eastern schools and hospitals, he owned and operated a small private hospital and practiced major surgery. In 1915 he married Mollie Ward, a Registered Nurse. Together they made a perfect team to take charge of the new Presbyterian hospital at Barrow. The Greists served the Eskimos at Wales for a time after the government took over the Presbyterian Hospital at Barrow in 1936.

At Barrow, 300 miles beyond the Arctic Circle and only 1125 miles from the Pole, the Greists became dog-mushing medical missionaries to the needy Inupiat race. The parish covered 1000 miles of cold, desolate, ice-bound coast line. For years the doctor labored as the only medical man within a thousand miles and the only preacher within four hundred miles. He served the people with a medicine kit in one hand and a Bible in the other as he healed, preached, taught, and operated in all kinds of extreme weather.

Mrs. Greist nursed in the Barrow hospital. Before she went to Alaska she had been in charge of a thirty bed hospital in Helena, Montana and had organized a company hospital during the Spanish-American War. Therefore, Mrs. Greist entered the Barrow hospital as a well trained nurse. Besides the nursing service, she taught the people of Alaska community work and nursing. She organized Mothers' Clubs and a Better Babies Club, taught two years in the Barrow school, and performed the duties of the U. S. Weather Bureau for three years. She collected birds, nests, and eggs for museums in the United States. Thus the Greists served the people and the government well. Dr. Greist published "The Northern Cross" for eight years and wrote a book of his Arctic experience, "Seventeen Years Among the Eskimo."

Luther M. Dimmitt
New York, N. Y.
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

IPALOOK, REV. PERCY -- (1906- --) (Native Eskimo)

Percy Ipalook was born at Barrow within the long shadow of the Presbyterian mission. He hunted along the Arctic Coast with his father and received training under missionaries to the church farthest north. His religious nature was touched by the unselfish spirits of the Marshes, the Spriggs, the Spences, and the Newhalls -- but possibly most of all by the missionary nurse, Ann Bannon. Percy decided to prepare to be a missionary to his own people.

The young Eskimo sensed how desperately his people needed to be "educated to a higher phase of life in civilization." So he became chore boy to Dr. and Mrs. Spence at Barrow. He rose to the position of general helper in the Presbyterian hospital for two years, and then an interpreter in the church services for Dr. Greist at Barrow. Percy was one of the first to hear the news of the crash of the plane of Will Rogers and Wiley Post about fifteen miles up the coast from Barrow and offered his help at the scene of the tragedy.

Percy was unsatisfied until he had continued his education for the ministry. He spent five years at the Sheldon Jackson School at Sitka. Then he went to the States for four years to complete his academic and theological training at the University of Dubuque. He returned to his people to serve as lay worker at Wales and Wainwright from 1934-1940. When he was ordained as a minister in the Presbyterian Church in 1941 he was welcomed home as the first full blooded Eskimo to be ordained. Since that time he has served the Presbyterian mission churches at Wales, Gambell (on St. Lawrence Island), and Wainwright.

In 1935 he married Esther Berryman and in 1949 this Eskimo couple have eight children. Since January 1949 Rev. Percy Ipalook has held the office as representative in the Territorial House of Representatives in Alaska.

Luther M. Dimmitt
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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

JACKSON, DR. SHELDON, D.D., LL.D. - (1834-1909)

Sheldon Jackson leaped ashore from a freighter at Fort Wrangell, Alaska on August 10, 1877. Ten years after the United States had become the apathetic owner of "Seward's Folly", Jackson assumed the role discoverer, educator, and minister little short of plenipotentiary without hesitation. He arrived at this fort abandoned by the U. S. Army with no legal authority. This Presbyterian "Bishop of all beyond" never waited for lagging public opinion to catch up with his vision and sense of responsibility.

From Wrangell, Sheldon Jackson swept across the length of this mysterious northland like a dynamic Aurora Borealis with light, power, and color. His life was ever colorful to news men as he ventured into countless danger spots of the Arctic to plant little while schools from Fort Wrangell to Point Barrow. His life emanated power as he dispelled before him all opposition of the vested interests of evil and selfishness. His life reflected the Light of the World as he organized churches among savage Thlingets of the Southeastern Archipelago and fear-tortured Eskimos along the north Arctic coast. The stubby little Santa Claus of a man with gray beard and merry eyes undertook single handed to fulfill the responsibility of the United States to its thirty thousand citizens acquired by Seward's purchase.

Jackson first entered Alaska a man of forty-three, with a wealth of experience in establishing missions. By seemingly great strides he hurried always from Minaville, New York where he was born in 1834 to Union College in Schenectady and to graduation from Princeton Theological Seminary in 1858. He stepped out into his ministry as a missionary educator among the Indians of Oklahoma and soon became the superintendent of Presbyterian missions throughout all the country west of the Missouri River. In time the visionary Jackson interpreted this charge to include even distant Alaska. Therefore, on that memorable

Presbyterian Missions
in Alaska -

JACKSON, DR. SHELDON

August 10, 1877, Sheldon Jackson took possession of the forgotten land of the north, nominally in the name of the Presbyterian Church but actually in a modern ecumenical spirit of Christian brotherhood.

This first Protestant missionary venture in Alaska was christened a school and placed in the molding hands of the teacher Jackson had taken to Wrangell. He left Mrs. Amada McFarland to begin the process of civilizing and Christianizing the Stickeen Indians while he returned at once to the United States to create interest and a building fund. Within the next two years he raised a sum large enough to build a school, a mission home, and a church. In the seven years that followed Jackson commuted between Alaska and the States, delivering over 900 lectures and writing innumerable articles about Alaska. The irresistable enthusiast awakened in the people of the States a new vision and responsibility.

Dr. Jackson piloted a party of missionary executives on an Alaskan cruise in the summer of '79. He had them officiate at the organization of the first Presbyterian Church at Wrangell and converted his party to his way of life for the underprivileged people of Alaska. Then he conducted another group as the first Special Commission of the United States Government to investigate the condition of the natives of the Southeastern Archipelago. Jackson collected specimens of native Indian arts and facts about the people. The voyage of investigation resulted in one of the first authorative books on "Alaska: and Missions on the North Pacific Coast." (Dodd, Mead, & Co. - N.Y.-1880)

Sheldon Jackson raised funds on personal speaking tours, secured small appropriations from the Board of Home Missions, and reached into his own salary to maintain and expand the work. In 1883 the Board appointed him officially as their missionary for Alaska and stationed him at Sitka to develop the school for the industrial education of native children. However, this man who had been characterized in the West as the "missionary mustang of the Rockies" could

not be confined to Baranoff Island. Jackson immediately canoed to every important native village planting schools and organizing churches. In order to keep in direct communication with the various fields he instituted, for the first time, under government authority, regular monthly mail service by canoe.

The missionary found himself and his staff in this vast territory without the protection of United States police, courts, or other civil officers normally provided for every hamlet in the States. Jackson assumed responsibility for changing the entire picture of no-law and disorder. He hastened to Washington and bottonholed all of the leading political figures. His pen scratched off hasty, pleading personal letters to every member of the Senate and the House asking for laws establishing civil government and an educational system in Alaska. He spoke before the National Education Association and secured their backing. He appeared in person before Committees of the 46th, 47th, and 48th Congresses.

As the result of his efforts Congress established in 1884, a "District of Alaska" and appointed a governor, U. S. Judge, district attorney, marshall, and four commissioners. This Congress also made a small inital appropriation for education. President Cleveland appointed the following year Sheldon Jackson as the first General Agent of Education in Alaska. With this beginning accomplished, Jackson tightened his thinking and expanded his horizon to include the people farther north, along the Arctic Coast. He planned to extend little white schools and churches among the Eskimo villages within the Arctic Circle. He provided them with the protection of the civil government belonging to citizens of the United States. He made Americans of a purchased people.

As Agent of Education, Jackson found teachers to escort to the Eskimo villages. He was forced to operate under the same regulations applying to government Indian schools in the States — that is, to scatter the meager

government appropriation for education among denominational missions serving various areas in Alaska. Consequently, Jackson placed Prof. Leander M.Stevenson, a Presbyterian missionary, in charge of the school farthest north at Point Barrow. He took ashore at Point Hope the Protestant Episcopal missionary, Mr. John B. Driggs, and built him a school house on the bleak shore. At Cape Prince of Wales, the educator located Prof. William T. Lopp and Mr. and Mrs. H. R. Thornton under the Congregational Board of Missions. All of these schools continued to develop through the years and exercised a very important part in civilizing the Eskimo people of the Inupiat race.

Another first instituted by Sheldon Jackson stands out significantly as a contribution to the people living within the Arctic Circle. On the 1890 tour of building and opening schools, Jackson assisted the captain of the Revenue Cutter, Bear, take the census. The missionary discovered that the Eskimos were starving and gradually dying out as a race. This was due to the fact that commerical whalers and hunters made it impossible for the natives to kill enough whales, walrus, and seals to provide them with food, shelter, and clothing.

When the Revenue Cutter touched the Siberian coast Jackson found the natives well fed and clothed. He discovered the secret lay in their herds of domestic reindeer. Therefore, on his own initiative, the missionary imported a small herd of reindeer for an Eskimo village in 1891. Jackson continued to import reindeer from Siberia by paying for them from his small salary, by raising funds from friends in the States, and finally by securing a government appropriation. Before Russia placed an embargo on these animals in 1902, the diminutive "Santa Claus" had imported for the Eskimos enough to start vast reindeer herds. The important note is that "Jackson's experiment" saved the lives of the Eskimos and established a sound economy for these despoiled people of the frozen tundras.

In 1891 the missionary Agent of Education built a school house for the eager natives on St. Lawrence Island. Three years passed before he could find

volunteer teachers to live on this desolate island only thirty-five miles from Siberia. Then he secured Mr. and Mrs. Vene G. Gambell, Presbyterian missionaries.

In the summer of '97, the year that men discovered gold in the Klondike, Sheldon Jackson met the first boat load of that glittering dust coming down the Yukon to stampede men to Alaska. He continued up that great river as a special agent of the United States government to study the agricultural possibilities of the Yukon valley. His report to the government influenced the opening up of a vast area for citizens of the United States who seek more permanent homesteads than the ephereral diggin's of gold miners.

The following winter criticism of Sheldon Jackson as a "visionary and crackpot" met hard sledding. When he sent the rescue party overland a thousand miles to Point Barrow to take food and medicine to 300 stranded whalers, he proved the value of domestic reindeer in Alaska. Without these Arctic animals, provisions could not have reached the men in time. Food could weather the trail of ice and snow only by delivering the meat on hoof. The following year Sheldon Jackson, now justified and praised for his success and foresight, brought a colony of Laplanders to Arctic Alaska to help train the natives in the breeding and domestication of reindeer stock. Jackson further proved the value of the animals to the Eskimos by securing a government contract for the first Reindeer Post Route from Cape Prince of Wales to Point Barrow, the post office farthest north.

The missionary pioneer continued his strenuous service to Alaska through a period of thirty-two years. He held his post as General Agent of Educatinn in Alaska for twenty-three of these. Finally in 1908 the excessive strain of his school and church work that required many thousands of miles of dangerous travel each year undermined his health. He died at Asheville, North Carolina the following year. Without his work and his people in Alaska Sheldon Jackson's body and spirit passed like the waning of a spectacular Aurora Borealis.

JACKSON, DR. SHELDON

During his remarkable service in rescuing Alaska and her people from obscurity and helping to place the territory upon a sound economic, educational, and religious foundation, Dr. Jackson was honored in many ways. Several universities lavished upon him the Degrees of D.D. and LL.D. The World's Columbian Esposition at Chicago in 1893 awarded him two diplomas and two medals. In 1896 the government commissioned him to represent Alaska at the International Exposition at Mexico City. The following year he was elected Moderator of the Presbyterian General Assembly.

While working to make Alaska both civilized and Christian, Dr. Jackson edited the "Rocky Mountain Presbyterian" (published in Denver) and the "North Star" (published at Sitka.) He became a member of the Editorial and Advisory Council of the World's Best Orations (1899) and of the World's Best Essays (1900). Dr. Jackson collected the outstanding exhibit of native arts and crafts of Southeastern Alaska and of the Eskimos along the Arctic Coast. This collection is housed in a museum he built at Sitka on the campus of the Sheldon Jackson Junior College. In the year 1887 he organized the Alaskan Society of Natural History and Ethnology at Sitka and made a valuable contribution to the knowledge about the people, the fauna, and the flora of Alaska.

Dr. Jackson, as the General Agent of Education in Alaska, issued "Annual Reports on Education in Alaska", from 1886 to 1908. He also issued annually from 1891 to 1908 a "Report on the Introduction of Domesticated Reindeer into Alaska." His handbook on "Alaska: and Missions on the North Pacific Coast" issued in 1880 is one of the earliest authentic records of life and conditions in the vast northland country he served as a missionary, educator, and government official.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

McFARLAND, MRS. AMANDA R. -- (1832-1912)

Mrs. Amanda R. McFarland holds the distinction of being the first white missionary to the people of Alaska after the purchase of that vast territory by the United States. She stepped ashore from a freighter on August 10, 1877 at Fort Wrangell. The town composed of a few white men and two thousand natives sprawled about the bay in a semi-circle of unpainted houses dominated by an empty fort. In the harbor she saw a fleet of Indian fishing canoes riding the choppy water and, beyond, a high forest-crowned hill rising impressively.

With the aid of Dr. Sheldon Jackson who came to get her settled in the new mission, Mrs. McFarland rented the only available room. She fitted up this deserted dance hall for her home and school. She discovered the native Philip Clah and five Christian friends who preached to the people on Sundays. Amanda persuaded Clah to assist her with the natives and hired Mrs. Sarah Dickinson, the Indian wife of a trader, to interpret. Then she took Dr. Jackson to the boat so that he might return to the States to raise money to build her a school and a church. As the freighter pulled out from the rickety wharf, Amanda realized that she was the only white woman in all of Alaska amid a primitive half pagan race. She was alone without protection of the military, of police, or of courts of justice. But she had courage and a purpose based on twenty years of service as a Presbyterian missionary among the Indians of Santa Fe and the Nez Perce country.

Mrs. McFarland swung open the doors of her school on the day after her arrival at Fort Wrangell. Children and adults came to satisfy their curiosity. They remained to enjoy the wholesomeness of the ample woman with the overflowing heart. Before the month passed miners returned from their summer diggins and demanded that she vacate their dance hall. She rented an old

log house and adapted it for home and school. One day she strode down the beach and rescued two young girls from death amid a devil dance of witch doctors. She protected them in her home until one was stolen and killed. Soon other native girls begged to be taken into the haven of safety. Without adequate funds or supplies, Amanda opened her home to rescue a few promising girls from their community houses of filth, immorality, and heathenish practices. She wrote to friends in the States for financial help.

Soon the town of rival totemic clans felt her influence upon their old pagan customs. The native village split into factions — those who accepted her message of Christianity and those who clung to their former ways. Strong opposition sprang up from among the resisting Indians and the lacivious miners who coveted the clean, pretty, attractive girls polished by Amanda's missionary program. She induced friendly natives to call a convention to set up some form of law and order. The people made her chairman and instructed her to write out some just laws for them to observe. Thus Amanda McFarland made a most auspicious start in her missionary work at Fort Wrangell. Before long she found her duties included those of teacher, preacher, nurse, doctor, undertaker, adminstrator, and mayor.

In 1878 Mr. and Mrs. S. Hall Young came to help her with the developing responsibilities of the mission. The following year Dr. Sheldon Jackson returned with money to build a school, a home, and a church. She added more girls to the family in her school-home. She made the mission both a place of refuge for the mistreated and tortured children and a much desired school where they could learn industrial and domestic arts. Amanda opened the arms of the mission to as many girls as possible, always reaching out beyond her means and providing the balance from her meager income. By the fall of 1880 she was sheltering and training 28 native girls in the home and allowing a few boys to enjoy the privileges of the day school.

Presbyterian Missions
in Alaska

McFARLAND, MRS. AMANDA R.

The McFarland Industrial Home prospered and gained a reputation among the people of Southeastern Alaska. Then in 1883 the building burned. She rented rooms in the town to carry on for a year. In 1884 the Presbyterian Board of Home Missions transferred Mrs. McFarland to Sitka. She took with her as many of the girls as possible to enjoy the advantages of the boys' school that became the Sheldon Jackson School, and more recently the accredited Sheldon Jackson Junior College. Amanda remained there for four years, mothering all of the native children in the large school.

In 1888 the Presbyterian mission staff in Alaska decided to open a new school-home in Southeastern Alaska at How-kan (Jackson.) Mrs. McFarland volunteered to organize and develop this new educational venture. She had remarkable success in this third mission school for native children. The children responded as always to her care, her teaching, and her evident spiritual power. At the age of sixty-five Mrs. Amanda McFarland retired from service in the Presbyterian mission of Alaska. After twenty fruitful years of missionary service, she returned to the States where she could still talk, write, and plead for the people of the land of her crowning triumph. As the first missionary Amanda McFarland started the people of Alaska on the road to law and order, to an educated respectability, and to a Christian civilization.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

MARSH, DR. HORATIO RICHMOND — (1874-1948)

Dr. and Mrs. Marsh stood at the rail of the ice breaking Revenue Cutter, Bear, thrilled by the careful manouvering of the boat through the maze of premature ice floes. They watched until the Bear headed into the bay off Barrow, Alaska on August 8, 1897. When they stepped ashore Professor L. M. Stevenson greeted the couple sent by the Presbyterian mission board to replace him after seven years of pioneer mission work at the nation's most northerly school. In following the lone professor, the Marshes would be the first white couple to establish a Christian home among the Inupiat people at the village of Ootkeavik.

The twenty-three year old doctor had hardly moved into his small quarters in the combination of home-schoolhouse-chapel when word came that the polar ice pack off Icy Point had crushed the whaler, the S. S. Navark. He dashed off with some natives to rescue the captain and crew — and the captain's wife who had escaped scantily clothed. He took them to Barrow where he and Mrs. Marsh fed, housed, and outfitted them from their meager stock of clothing. With the ice pack becoming dangerous, the captain of the Revenue Cutter and Prof. Stevenson made a hurried departure. They left the Marshes presumably to an isolated Arctic winter and the company of only the three hundred and fifty Eskimos.

Within a year, the young medic had married, received his M.D. from the New York Homeopathic Medical College and Flower Hospital, and volunteered for this most distant and difficult educational-medical mission station in the territory of the United States. Immediately he opened a clinic for the diseased natives. He found them suffering from illnesses due to the climate and from contagions due to visiting white traders and whalers. Tuberculosis and blindness and venereal disease levied a heavy toll of despair and death. He made calls by dog sled among the lonely wind-swept villages along the Arctic coast.

MARSH, DR. HORATIO RICHMOND

The people of Barrow asked the Marshes to continue the school started by Prof. Stevenson. So they turned teachers for the eager learners in the little frame building erected by the Presbyterian Church in 1895. On Sunday the inquiring natives begged the doctor to teach them from "the white man's Book." On the first Sabbath 120 fur clad, round faced people crowded into the room fifteen by twenty-five feet. The following Sunday a congregation of 160 squeezed in to hear his message about the Great Physician. Dr. Marsh at once became their doctor, teacher, and preacher. But most of all they trusted him as their friend.

His ministry to the Eskimos through the Arctic winter became suddenly complicated by strange circumstances demanding many talents of a missionary so young and inexperienced. The early descent of the polar ice pack crushed whaling vessels as it would the flimsy oomiaks. Those who could reach the shore along the maze of water lanes limped into Barrow with its Refuge Station stocked to care for a few shipwrecked sailors each year. But the crack up of eight large vessels of of the whaling fleet soon dumped more than 300 seamen on the doctor's doorstep.

Dr. Marsh filled the school house to capacity with bunks. He made down beds in the room at the rear of the Refuge Station. He helped build crude temporary shelters such as the Eskimos constructed to protect them from hundred mile an hour winds and cold that frequently dropped to 70° below zero. He doctored the injured, nursed the sick, and tried to prevent an epidemic latent in the total situation. He must give more time now to the natives to save them from the loathsome sickness and death from venereal disease. The lonesomeness, lust, and running sores of the white man created an emergency. Women contracted venereal disease and spread it among their husbands. Dr. Marsh taught, preached, and doctored against it. He sent frantic word by the last whaler to leave that the United States must rush food, medicine, and

clothing to save the lives of the stranded seamen.

Then Mrs. Marsh gave birth to the first white child born on the Arctic coast. Then young doctor added to his already busy schedule the care of his wife and child. Sickness increased among the seamen so that they must take as many as possible into their tiny home. After several months and in the coldest part of winter, Dr. and Mrs. Marsh gave up their entire home to the needy men and moved into an Eskimo igloo with their infant. He organized the men as best he could, rationing food and fuel. The shore was stripped nude of its driftwood and food stocks dwindled. Sickness increased.

One cold March day a mighty shout passed along the coast as a rescue party with food and medicine arrived. Dr. Sheldon Jackson offered a herd of 435 head of domestic reindeer he raised from Siberian stock. Lieutenant Jarvis of the Bear volunteered to drive the meat through on hoof. This food, along with caribou the men killed, kept the stranded whalers alive until the whaling fleet picked them up the following summer. But the reindeer left over developed into another project for the busy doctor. He supervised the herd and trained Eskimos to breed the animals. Within a few years the Barrow herd increased to 523 head and the doctor distributed them among the natives who learned to raise them. They filled an essential need in a land where whales, walrus, and seals became scarce due to commercial fishing and hunting.

Dr. Marsh studied the language of the Inupiat village of Ootkeavik(Barrow), collected a large vocabulary, and translated a few hymns into words the people could sing. With the help of Mrs. Marsh, he conducted Sunday School for the children and services on Sunday and Wednesday for the adults (although nearly every woman brought a restless infant in her parka to the great confusion of the speaker and teacher.) Aided by the natives, the doctor turned carpenter to build a small church from the lumber of an old storeroom. Interest and attendance increased until often more than 230 people packed into the cramped quarters. On Easter Sunday of 1899 Dr. Marsh organized a Presbyterian Church

with a membership of 13 natives. Within a year it increased to 115 members.

That summer he welcomed an assistant. Young Rev. Samuel R. Spriggs and his wife, just out of theological seminary, arrived to teach in the government school. Dr. Marsh remodeled the old school room for the Spriggs to use as their home. Both missionary families frequently gave up their homes to house shipwrecked sailors and went to live with Eskimo families in their stuffy igloos.

The missionaries tried to teach the people the Christian religion and the ways of civilized living in the States. However, the natives frequently took too naturally to the taboos and the negative admonitions such as their old religion had fostered. They picked up a mixture of Christian principles from the missionaries and habits from the white whalers. They refrained from work on the Sabbath — but on one occasion carried this to such an extreme that they jeopardized the lives of friends lost in a blizzard. They copied the frame buildings of the whites but did not build them securely enough to ward off the polar winds and blizzards. Consequently sickness increased in spite of the efforts of the untiring doctor.

In 1901 Sheldon Jackson secured the first government post office for Barrow and the appointment of Dr. Marsh as postmaster. He enjoyed the distinction of being the postmaster nearest the Pole. Soon Dr. Jackson organized the first Reindeer Post Route and sent mail into Barrow three times each winter instead of the one annual summer mail.

For reasons of health, the Marshes took a year's leave of absence from the mission during 1901-02. They went to Illinois, but returned eagerly to their work at Barrow in the summer of 1902. Illness had increased during his absence so the doctor began requesting the mission board to set up a small hospital. Unfortunately the long dark winters affected Mrs. Marsh's eyes and threatened the loss of her vision. Many Eskimos went blind from eye strain

during the long Arctic night and from the glare of the sun or ice and snow. The Marshes again returned to Illinois where she received treatment and the doctor practiced medicine at Lattogue. Again in the spring of 1905, the Marshes heard the call of the great lonely spaces, "the stark and sullen solitudes, that sentinel the Pole." They went to serve the natives of Southeastern Alaska at Hoonah.

When the opportunity opened in 1907 to return to their first home, Barrow, they packed feverishly and boarded the first boat north. They took up the work where they had left off three years before. Only now they reached out farther. Dr. Marsh preached and doctored at Barrow (Ootkeavik), Point Barrow (Nuwuk), Wainwright, and Point Hope far to the west. Up and down the coast they ranged by dog team and oomiak as the villages spread out for hunting and fishing.

During the winter of 1907-08 the Marshes entertained Vilhjalmur Stefansson during his Arctic exploration along the north coast. They traveled together on visits to outlying villages of Eskimos. They studied the people and discussed the language that Dr. Marsh had been reducing to written form over a period of some ten years. They discussed some of the natives' unfortunate adaptations of the Christian religion, substituted for their traditional religion of taboos and appeasement of evil spirits. They agreed to give the natives a higher conception of the Sabbath — but in the object lesson Dr. Marsh only lost standing as a Christian among his superstitious natives. However, he continued his efforts and his quiet talks with leaders of the people and in time accomplished considerable in stressing the essential spirit of Christian living. In 1908 he welcomed 204 natives into the Presbyterian Church.

In 1909 the doctor could not save the mission building when a fire broke out. The Marshes and the Spriggs moved into the house of a Presbyterian elder, one of the native reindeer herders. They had to live on whale blubber and a little flour for months. But they maintained the ministry of healing, teaching, and spiritual counsel. Dr. Marsh secured contributions from natives to rebuild

the mission. People gladly contributed four hundred dollars from the sale of their furs and whale bone. The amount would have been three or four times as much if traders had not reaped a huge profit for themselves. Dr. Marsh protested against the sharp trading practice and in time improved the condition of barter with traders and whalers. In the summer of 1910 the Presbyterian Church sent lumber and Dr. Marsh rebuilt the mission property.

After sixteen years of mission service in Alaska, largely at Barrow, Dr. and Mrs. Marsh were forced to return to the States on account of poor health. They spent the rest of their active lives in Oregon and Washington. They educated their seven children and one adopted Eskimo child. Dr. Marsh taught school and practiced medicine. Mrs. Marsh lived until December 30, 1947 and her husband lived four months longer until May 6, 1948. He died at the age of 74.

The best years of his life, from the age of 23 to that of 38, were spent in the fabulous country of Alaska. Most of this time he ministered to the minds, bodies, and souls of the Eskimos at Barrow. His school teaching carried on the educational work begun by the first teacher, Prof. L. M. Stevenson. His service in the field of medicine grew and developed into the clinic and well equipped hospital built by the Presbyterian Church in 1921, and taken over by the government in 1936. His spiritual teaching and example built a sound foundation for a Presbyterian mission that has continued to the present, embracing most all of the Eskimos at this point farthest north.

Dr. Horatio Richmond Marsh, 1874-1948 Mrs. Emma Cargain Marsh, 1872-1947

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary Biography

SPENCE, FRANK HAMILTON, M.D. — (1857-1929)

Dr. Frank Hamilton Spence moved to Barrow in 1915 to head up the Presbyterian mission and clinic. This service was not altogether new to Dr. and Mrs. Spence. They had served for five years at the Methodist mission at Unalaska in the Aleutians. The new element consisted in his having been ordained to the Presbyterian ministry in the summer of 1915.

Dr. Spence had graduated from college at Mt. Union, Ohio and then studied medicine in Cleveland, New York, and Chicago. He married Jessie Towe in 1883 and practiced medicine in the States until he went to Unalaska in 1909. At Barrow the doctor and his wife won the confidence of the natives and made themselves known by their faithful service in all kinds of weather.

The doctor farthest north, deeply touched by sickness and exposure among the Eskimo hunters and fishers, advocated the building of a hospital. In 1920 the Presbyterian Board of Home Missions provided money for a small hospital. This refuge for the sick and infirm Eskimos opened its doors in 1921, fifteen years before the U. S. government felt its responsibility for taking over and maintaining this service 500 miles from the nearest hospital. The work of Dr. Spence bore sound fruit during his lifetime and on down through the years of medical service to a people naturally subject to exposure and illness.

In 1922 Dr. and Mrs. Spence returned to the States because of their impaired health. But for six years his work continued by proxy because he traveled over the country for the Presbyterian Board speaking in the interests of the mission at Barrow. His pleas helped to raise funds needed to support the hospital and his friends, Dr. and Mrs. A. W. Newhall, who had transferred from Unalaska to Barrow that they might continue the fine tradition of medical service to the people of the Arctic Coast.

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HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

STEVENSON, PROF. LEANDER M.

A whaling schooner rounded the northern tip of Alaska and anchored off Point Barrow. The first teacher for this Arctic outpost of the United States went ashore on the last day of July in 1890. He received a hearty welcome to this wind-swept village of seventy Eskimo summer houses by Dr. Sheldon Jackson and Captain Healy. Dr. Jackson, as the General Agent for Education in Alaska and the superintendent of Presbyterian missions in this northland, introduced the forty-five year old professor to the frank, friendly natives and their shy shrinking children. Captain Healy of the U. S. Revenue Cutter, Bear, showed the teacher the rear room of the government Refuge Station and gave him permission to use this property. Thus the United States government furnished the school room and part of his salary. The Board of Home Missions of the Presbyterian Church in the U.S.A. supplied the balance of the salary and equipment.

Prof. Stevenson, with the help of the crew from the Bear, cleared the storage space and partitioned the room into school and small living quarters. He learned a few Eskimo words during the next ten days and heard Captain Healy instruct the natives to be good to their new teacher and to learn all the "book-talk" possible before he came again the following summer. Then the lone white man stood on the forlorn beach and watched the last of his friends from the States board the Revenue Cutter, hoist sail, and disappear around the tip of America nearest the North Pole. He turned and faced the grinning fur clothed Eskimo companions with whom he would be isolated for eleven months.

The next morning, with the first chill threat of polar winds sweeping across the sandy cape, Professor Stevenson opened the school farthest north. Three of the less timorous children appeared for instruction. The raw boned teacher with high receding forehead and penetrating sympathetic eyes sat down with them on a rough hewn bench. He smoothed back his bushy dark beard and

STEVENSON, PROF. LEANDER M. -

heavy mustache so that his pupils could see his mouth as he pronounced English words for objects he held before them. He turned his ear to catch their efforts to repeat the sounds — but heard only remotely similar copies because they spoke by means of vocal cords without aid of lips or teeth. Patiently he kept prodding until their pronunciations resembled his own. He saw their faces light up with glittering pride of accomplishment and he rewarded their success with a friendly pat of his large hand on their close cropped heads and a present of a hard biscuit for the hungry children to munch.

Then he turned to games and to the first attempt to introduce industrial education. He sought to fit them better to make their own clothing, hunting instruments, and bone-skin shelters. Professor Stevenson had graduated from Iron City College, Pittsburgh, Pennsylvania in the commercial course. After performing valient service in the army during the Civil War, he became a builder. But an accident made it necessary to change his occupation so he turned to teaching in Ohio. Thus his experience during the last twenty-five years had prepared him for this school house at Point Barrow. Only his boyhood experience on a farm in Western Ohio seemed to be useless in this frozen, barren land within the Arctic Circle at Latitude 71°, 23'.

The professor lived in his cramped quarters and cooked his own meager meals. When he volunteered for this challenging school, Mrs. Stevenson remained at their home in Versailles, Ohio to care for the children while her husband should open up the educational mission at Barrow. She did not know that her sacrifice would extend over the next seven years.

Professor Stevenson had hardly opened school in '90 before five stranded seamen appeared, asking for food and shelter until the next whaler should touch Point Barrow. The teacher bunked the men in the school room at night and conducted school there by day. Attendance increased to thirty-five. Stevenson's problems and responsibilities multiplied also. The white men followed the debasing and despoiling pattern of most whites in the northland. They took

advantage of the hospitality extended by Eskimo husbands and spread a loathsome disease among the women of the tribe. A disease germinating illness and death. Stevenson could not prevent the incest of the white men among a helpless "inferior" race. But he doctored the natives with all the skill he possessed and shared his stock of medicines with the diseased ones.

In the summer of '91 he began looking for the coming of a boat with lumber to build a new school promised by Dr. Jackson. Toward the end of the season he learned that the timber had been sold to the mission at Cape Prince of Wales, five hundred miles to the southwest. He watched eagerly again in '92 — and got word that the whaler had taken the building materials eight hundred miles beyond Barrow. He continued his teaching and became the keeper of the government Refuge Station also. Not until the summer of 1894 did a boat load of lumber arrive to be lightered ashore. The Presbyterian Board of Home Missions sent the lumber and took over the entire salary of the teacher. In another year he completed the combined teacher's home-schoolhouse-chapel.

The mission work progressed satisfactorily during these years of long winter nights and long summer days. He found a race of underprivileged people who needed medical attention for their scourge of tuberculosis and venereal disease. He ministered to a people who faced starvation because commercial whalers ruined their source of food, clothing, and shelter. He taught a people who lacked education beyond the rudiments inspired by the urge for self-preservation. He faced a superstitious people suffering from a gloomy and fearful religion. The Eskimos responded to his simple teaching and example. They turned in great numbers to the white man's religion that seemed to be good. Stevenson had been an elder in the Cumberland Presbyterian Church back home so he taught them simply from the Bible and helped them overcome their religion based upon fear of evil spirits and a negative system of taboos.

After seven years of untiring work among the natives of Barrow, Stevenson reluctantly gave up his educational mission and returned to his home in Ohio. In the summer of 1897 he handed the task over to Dr. H. R. Marsh at Barrow.

Luther M. Dimmitt
New York, N. Y.
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

TAMAREE, MRS. TILLIE PAUL — (1863 —)

Mrs. Tillie Paul Tamaree grew up through a succession of amazing experiences, cultures, and historical events. Born of Alaskan native parents, she was adopted by an aunt who married a Chief at Fort Wrangell. She was four years old when Russia sold the mysterious land of possibilities to the United States. She saw the United States army take over and build a rude fort and provide crude military protection of the handfull of whites until the army was recalled to the States in 1877.

The native girl saw Dr. Sheldon Jackson, pyioneer Presbyterian missionary, arrive on a boat with the missionary teacher, Mrs. Amanda McFarland. As a child of thirteen she watched Jackson leave on the same boat after he had secured Amanda a schoolhouse-home at Wrangell. Furtively she eyed Mrs. McFarland open her school and preach to the natives through an interpreter. Before the fall had passed, the girl's longing for something better than the life of the women of her clan sent her to the mission school begging for education. She entered the Presbyterian mission and soon took up her home under the sheltering wings of the missionary with a great heart. She sought escape from the degraded position of the women of her tribe. She learned rapidly from books and acquired the Christian spirit of her protector.

She took the name of Tillie at the school. Soon she became so attractive that her uncle sold her for a good price in blankets to a white man. But Tillie escaped and returned to Amanda McFarland. After four years under the protecting wings of the missionary, she fell in love with a young native Christian of the Tongas tribe. The sixteen year old bride went with her husband to tame and Christianise the fierce people of Klukwan village in 1880. They taught school in the home of the Chief and exerted considerable influence over the belligerent native tribe near Skagway. When their first

child was born in 1882 they returned to help the missionaries at Wrangell for a year.

Then for three delightful, effective years Tille and Louis Paul served as missionaries among his people, the Tonas of Southeastern Alaska. One day as she was well along toward the birth of her third child, her husband was lost on a missionary journey to tribes on other islands of the Archipelago. Tillie at once took her children and went to Sitka in the year 1886 to help Mrs. Amanda McFarland in the mission school. She taught sewing and cooking in the Sitka Industrial School for 18 years. She added to her teaching a strenuous task of preaching to natives and interpreting for the white missionaries. Tillie Paul helped translate the Bible into the Thlinget tongue for the Smithsonian Institute.

In 1904 the Presbyterian Church at Wrangell became vacant for lack of a missionary pastor. So Tillie returned to her old home to build up the lagging mission work. She preached in the language of her native people. They felt her spiritual power. The mission prospered during the next nineteen years under her ministry. She influenced chiefs because she had been raised in the home of a chief before the missionary teacher found and rescued her from the dirt, immorality, and warfare of the native clan. She married William Tamaree at Wrangell in 1905 and together they built and developed several mission churches. She carried on social work among the women to help them acquire the status of respected citizens of the United States. She mothered children as Amanda had protected her.

When a missionary came to relieve her at Wrangell when she was sixty, she immediately began mission service to the natives of Kake. After building this work into an effective program, she went back to Sitka for two more years of strenuous spiritual service. In 1926 she took charge of the mission at Petersburg.

TAMAREE, MRS. TILLIE PAUL

Tillie Paul Tamaree was forced to retire from active service in 1930. She had served faithfully as a Presbyterian missionary to her own people for exactly half a century. She had seen Alaska grow into a prosperous Territory and had been instrumental in helping her own people attain a respected place in the nation.

Luther M. Dimmitt
New York, N. Y.
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

WILLARD, FRANCES H. — (1867-1904)

Frances Willard was born to native Thlinget parents in the year that the United States purchased Alaska from Russia. They gave her the name Shik-sha-ni. The Presbyterian missionary, Mrs. Amanda McFarland, later rescued the child from the fate of unrespected womanhood among her people at Fort Wrangell, she christened the promising ten-year old girl Frances.

The missionary school teacher scrubbed the brown body and made new dresses. Naturally the miners who bought young native girls for their winter sojourn in Wrangell craved the sparkling eyed Frances. But Amanda McFarland guarded the child and trained her for eight rewarding years. Then she took the young beauty to Elizabeth, New Jersey to give her the advantages enjoyed by American girls in the States.

Frances amazed her teachers by her bright, apt, quick perception. Her charming manners and precious spirit captivated both pupils and adults. When she had, at the age of 23, finished five years of advanced schooling, she could compete with the other young ladies in studies, manners, and romance. But she longed to return to her native people of Alaska to help free them from their fetters of ignorance, intolerance, and superstition. She accepted an appointment under the Presbyterian Board of Home Missions to return to Alaska to teach in the Sitka Industrial School developed by Dr. Sheldon Jackson.

She undertook her work with the backward native pupils in a spirit of deep humility. But her gentle manner, her naive encouraging "I was just like you as a child and you can learn because I did", and her patient mothering of the girls and boys brought out latent ability often unsuspected by the white missionary teachers. Her religious training

under such pioneer missionaries as Amanda McFarland, S. Hall Young, and Sheldon Jackson expressed itself in a quiet Christian faith that overcame all obstables in her work and all opposition from her pupils.

When the mission staff needed a strong tactful Christian character to build up the mission work at Haines they selected Frances Willard. Again she won her people and led them into a deep, practical religious experience. She served the Presbyterian mission as teacher and interpreter among the warlike Thlingets at Haines from 1894 to 1897. She was called back in 1898 to the Industrial School at Sitka where she ministed to her people again from that time until her death in 1904.

She went to Oakland in California to take a short course in nurse's training and returned to assist the doctor in the hospital connected with the school at Sitka. But the dread disease of tuberculosis preying upon the Alaskan natives tracked her down. In Spite of a brief visit to Tucson and an Adirondack sanitarium, Frances Willard hurried home to Sitka to help the hard pressed mission staff. After thirty-seven years of eventful living this native missionary has remained alive in the hearts of both natives and whites alike. Her unselfish years of service covered the period from the churchase of "Seward's folly" to the golden years of the Klondike, Yukon, and Nome. Her service as a missionary spanned the time of the emancipation of her native people from lawlessness, ignorance, and degradation to the position of respected citizens of the United States. Frances H. Willard had much to do with the process of civilizing and Christianizing the natives of Southeastern Alaska.

Luther N. Dimmitt
New York, N. Y.
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Missionary biography

YOUNG, DR. S. HALL, D.D. - (1847-1927)

S. Hall Young gave forty-seven years of his life to Alaska. For thirty of these he mushed his way over North Central Alaska or paddled a sturdy canoe among the islands of the Southeastern Archipelago. During seventeen fruitful but "exile" years he struggled to arouse interest within the United States and to overcome the opposition of our people towards "Seward's Ice Box." He represented the Board of Home Missions of the Presbyterian Church in the U. S. A. but he was always a friend and advocate of every missionary and civilizing force in this west territory so recently acquired from Russia.

In 1878 the thirty-one year old missionary landed at Fort Wrangell, a frail, greenhorn minister from West Virginia knowing little of the country or the people. In 1924 he reluctantly left the land of his adoption after working his way along practically every known trail and being instrumental in blazing many new ones. He organized the first Protestant Church in Alaska in 1879 and established innumerable Presbyterian missions to minister to the native population and to the white men stampeding in all the important gold rushes. He broke up sorcery, slavery, and tribal wars. He taught, doctored, and preached. At the age of seventy-seven he wept as he left the land of the midnight sun.

Dr. Young wrote during the last year of his life: "The Territory is my land, in a fuller sense perhaps than can be said of any other man or woman. I am proud of her, and most hopeful of her future. . . . From Alaska I have received a thousand-fold more than I have been able to give her --health, long life, the joy of living, freedom from care, inspiration, hope, a fuller faith and a wider charity for my fellow-man and for those who hold different creeds than mine. To the end of my life I shall cherish the land of my adoption as the greatest, freest, and happiest land under the sun."

YOUNG, Dr. S. HALL

S. Hall Young helped in no small measure to make Alaska a greater, freer, and happier land. He gave himself and every rich talent of his personality to Alaska and her people. He proved himself a man for whom the simple hearted natives would give their lives and for whom the toughest saloon-keeper-gambler would leave his business to nurse the missionary ill with typhoid. He befriended all classes — all people put their trust in him and his sort of religion.

Young began his ministry at Fort Wrangell in the summer of 1878. He had insisted that he be sent to Alaska when he graduated from Western Theological Seminary. The examining physician of the Presbyterian Mission Board had reported him too frail and sickly for any mission field. Unbroken horses had twice fallen on him and dislocated both shoulders. But he set his heart and trained his sights on what Dr. Sheldon Jackson described as the most difficult mission field in the world. Before Young landed on the Fort Wrangell beach, only one other white minister had entered the mission service in this vast territory acquired from Russia in 1867.

He immediately plunged into a sympathetic but positive campaign against the entrenched forces of sorcery and slavery among the Indian tribes. At the risk of his life, he attended witchcraft seances at Wrangell. Strong friends among the natives had to hold him firmly to keep him from cutting free the tortured slaves accused of being witches. But within five years he ran the sorcerers out of town. He also determined, as did Lincoln, to hit the slave traffic a hard blow — and within his time he saw the inhuman practice in Alaska enjoy the benefits of emancipation. He talked, pleaded, and threatened amid the bloody tribal warfare of the natives of the region — and within a few years became such a powerful arbiter that their wars gave way to peace among the totemic families of the whale, the wolf, the eagle, and the raven.

Within six months after his arrival at Fort Wrangell, Young married a Presbyterian mission teacher at Sitka and took her to help at Mrs. Amanda

McFarland's school-house. Together they rescued young girls from homes of filth and saved them from being sold to white miners who wintered at Wrangell. The McFarland Home became a haven of refuge for frightened children and slaves — a sort of underground trail to freedom and safety.

He called together friendly chiefs of the Stickeens on the beach littered with carcasses of dead dogs, "witches", and slaves who had been cast into the sea to save burial expense. He influenced the chiefs to organize the first native groups for sanitation, police duty, and a civil court years before Alaska was given a semblance of law and order by the United States government.

In the summer of 1879 S. Hall Young accomplished several important firsts. He organized the Presbyterian Church at Fort Wrangell, the first Protestant Church in Alaska under the regime of the United States. Then with this ministerial task completed, he plunged into an extensive exploration with the naturalist John Muir. They pushed back into uncharted country and studied the glaciers, with the fauna and the flora of the territory. The following summer the two exploring friends continued their tour of the fiords of Southeastern Alaska and discovered many things never before known to exist in this land of hidden wealth. The next forty-five years of his life added much to this initial study. He was the early forerunner of the great missionary explorer, Father Hubbard.

Young pushed his canoe back along Lynn Canal and anticipated the strategic location of Haines and Skagway. He recommended a Presbyterian mission for Haines. Then he went on to Juneau as prospectors spotted fabulous quartz mines. He remained long enough to build in 1881 the Northern Light Presbyterian Church which has continued to develop to the present time. This was the first church built in Alaska for whites since the Russian Finnish Lutherans erected a sanctuary for worship in the 1840s.

When Young began his work at Wrangell, the United States had no army in

YOUNG, Dr. S. HALL

Alaska, no courts, no police, no protection for its handful of white citizens nor for its thirty thousand native citizens acquired by purchase. So with the beginnings of a Christian community in the church, Young became instrumental in calling the first territorial convention at Juneau on August 14, 1891. He was made secretary and helped to devise law and order. Then he and Sheldon Jackson campaigned among the members of the U. S. Senate and Congress for an Alaskan territorial government. This effort crystalized in 1884, in the appointment of a governor, a U. S. judge, a district attorney, and a marshall, along with four commissioners for the "District of Alaska." The first appointees under the spoils system became so undesirable and corrupt that President Cleveland recalled them and sent new officers in answer to the appeal of the Alaskan missionaries in 1885.

In the summer of 1888, Dr. Young withdrew temporarily from mission service in Alaska. He returned to the States to arouse the apathetic citizens to their realization of Alaskan resources, both material and human. He stirred the interest of the United States and inspired a feeling that Alaska was "the greatest, freest, and happiest land under the sun."

When shouts of "Gold!" reverberated from the Klondike and the great stampede started in '97, S. Hall Young hurried aboard the first boat for Skagway. He paused at this gateway town to organize a Presbyterian mission for the men who passed through. Then he packed his load over White Pass with the long weary procession of sourdoughs headed for the Upper Yukon. He organized a Presbyterian Church at Dawson for the prospectors and developed it into a successful mission. When surveyors placed this town on the Canadian side, he made a deal with the Canadian Presbyterians to take over the Dawson mission in exchange for their work at Skagway.

Then he pushed on down the Yukon ahead of the tide of gold seekers, stopping to organize missions and preaching stations for the lonely miners

of many faiths. He always appealed to them as a man of broad ecclesiastical sympathy and concern. The following year Young packed again over the snow covered pass from Skagway to Dawson and then down the Yukon to the frenzied diggin's at Eagle, Circle City, Ft. Yukon, and back to Skagway. In 1899-1900 he took Dr. H. H. Veazie over the same trail to revive the work he had begun. Then together they organized a mission at Rampart where the gold strike was hottest at the moment. Young floated by raft down the wide Yukon to Ruby and then paddled by sea to St. Michael. He arrived at Nome as the new gold rush mushroomed that city of tents. He built a church with the aid of everyone from sourdough professors to dance hall-saloon owners. He befriended everyone in need and raised money to sent the sick and disheartened miners back home to the States. Typhoid struck him down for three months in the winter of 1900 and miners took over his work until he recovered. The saloon keeper footed his bills because the "mushing parson" was a man that everyone liked and trusted.

From 1900 to 1902 he roamed the gold fields ministering to the men. He organized and built up work until other missionaries came to relieve him so that he could move on to other growing camps. He mushed from Nome to Council, canoed up the Yukon to Rampart and Dawson, down again and out along the Aleutians to Unalaska, and around to Valdez and the Seward peninsula. From 1901 to 1913 he represented the Presbyterian Board of Home Missions as the General Missionary for Alaska. He took up his headquarter's home in Skagway in 1902 and toured all of the country along the Yukon and its tributaries. He made Nome a regular stop on his missionary itinerary and extended his ministry up the coast to St. Michael, Teller, Cape Prince of Wales, Kotzebue, and Cape Hope. Only an impenetrable ice pack stopped him short of his goal at Point Barrow.

When the Fairbanks stampede started in '04, Young mushed in with the miners

and developed a Presbyterian mission during the next four years. Then when seacoast ports on the south side of Seward Peninsula opened as rail heads for the interior of Alaska, Young organized missions at Cordova, Valdez, Seward, and Knik. From 1908-10 he operated the mission at Cordova and traveled by dog team throughout the surrounding territory as far as camps spread out.

The Presbyterian Mission Board called Young to New York during 1910-11, but the man chafed under the restrictions and dangers of the city amid the "canyons of dismal unrest." As soon as ice broke up in the spring of 1911, Young headed for Alaska again. He traveled the Yukon for two delightful years to help rejuvinate some of the old mission stations. Then on he packed into remote new mining towns — Iditerod, Ruby and strikes along the Kuskowim River. At the age of 65 he mushed 500 miles over three ranges alone with one man and his favorite dog team.

In 1913 the mission board in New York again recalled the "apostle to Alaska" in order to arouse interest in the church at home. He had eminent success in making the church conscious of the land he had been so largely responsible for opening. He raised large mission funds and secured virile, earnest men to send to the difficult field. But these eight years from 1913-1921 in the States he called the period of "my exile from Alaska."

In 1921, although a man of 74 years, Young returned north as the General Missionary for Alaska. He strengthened the work at Wrangell, Juneau, and the small towns of Southeastern Alaska. He pushed again into the Yukon country and withstood the rigors of arctic winters and mosquito ingested summers. Not until weakened in 1924 could he be persuaded to leave Alaska, still zestful and alert about the land of his adoption in spite of his seventy-seven years.

Then for the last three years of his eventful life, Dr. Young toured the United States speaking in the interests of the land he loved above all others. He pleaded for the people — the native Indians, the Eskimos, and the Aleuts.

Luther M. Dimmitt
New York, N. Y.

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Presbyterian Missionaries in Alaska

SOUTHEASTERN

ANGOON

Mercer, Frank (native) (1924-1925)
Johnson, Samuel (1925-1935, 1938 to date)
Young. Gibson (1934-1935)
Wanamaker, Andrew (native) (1935-1938)
Betts, George (1930-1932, 1939-1940)
Gamble, Andrew (1943 to date)

CRAIG

Coker, Joseph M. (1915-1918)
Wanamaker, Andrew (native) (1930-1932)
Falconer, Fred (1931-1935)
Hall, Robert G. (1935-1937)
Kaiper, Daniel (1936-1938)
Whiteside, Paul E. (1939-1941)
Youngs, William (1940-1941)
Swanson, Verne J. (1945 to date)

DOUGLAS

Moore, Fred L. (native) (1901)
Benson, William (native) (1904-1907)
Jones, Livingston F. (1904-1914)
Osborne, W. S. (1915)
Willard, Harry (native) (1927-1931)
Waggoner, David (1933-1940)
Soboleff, Walter (native) (1941 to date)

Presbyterian Missions
in Alaska

HAINES (formerly Chilcat)

Jackson, Sheldon (1880)
Dickenson, Sarah (native) (1880)
Willard, Eugene (1881-1885)
Willard, Mrs. Eugene (1881-1885)
Matthews, Bessie (1882-1894)
White, F. F. (1887-1889)
White, Mrs. F. F. (1887-1889)
Warne, Wm. W. (1891-1900)
Warne, Mrs. Wm. W. (1891-1900)
Bigford, Adell (1893-1894)
Cadenhead, M. A. (1893-1894)
Willard, Frances H. (native) (1894-1897)
Sheets, Anna May (native) (1894-1897)
Rogers, F. A. (1898)
Manning, A. J. (1898-1899)
Mackintosh, Mary (1901)
Mackintosh, A. R. (1901-1906)
Harrison, Norman B. (1903-1905)
McLean, A. J. (1905-1914)
McLean, Allen F. (1906-1914)
Olsen, Elsie (1908-1909)
Presnell, Dr. (1910)
Shadd, F. J. (1911-1912)
Gaisford, Mrs. B. G. (1913)
Anderson, Marie (1913-1914)
Craig, Dr. Harold M. (1913-1918)
Jackson, William (1914)
Palmer, A. J. (1914)
Webster, Grace T. (1914-1915)
Williams, Genevieve M.L. (1914-1915)
Forest, Lucrezia (1915)
Jackson, Jessie (1915)
Reaugh, Mayme L. (1915-1918)
Winterberger, E. L. (1916-1918)
Denton, Claude G. (1920-1923)
Webb, Clara (1922-1923)
Howe, Laura E. (1924-1925)
Pippereitt, Martha (1924-1926)
Bromley, E. E. (1924-1934)
Niles, B. Geddes (1925-1926)
McRae, Frances (1925-1927)
Smith, Myrtle (1925-1926)
Smith, Elsie May (1926-1929)
Swets, John W. (1927-1941)
Horner, L. Blanche (1927-1946)
Clark, Irene E. (1928-1930)
Wilson, Marion (1928-1933)
Taft, Helen (1929-1937)
Barber, Jane (1930-1931)
Love, Ruth (1930-1931)
Farquharson, Ruth (1930-1946)
Hamilton, Elizabeth (1930-1931)

Presbyterian Missions
in Alaska

HAINES (cont'd.)

Mersman, Henry (1931-1933)
Williams, Alice (1931-1939)
Baronovitch, Emma (1933-1935)
Wheeler, Ralph K. (1934-1941)
Knotts, Richard (1934-1936)
Peterson, Marybelle (1936-1939)
Wotring, Ray L. (1936-1937)
Morning, Mary (1937-1939)
Cole, Dorothy (1939-1941)
Eden, Sarah (1939-1947)
Waggoner, David (1939-1940)
Byer, Edna (1940-1941)
Baldwin, Mabel (1941-1942)
Knudsen, Edwin (1941-1944)
Giblin, Margaretta (1944-1945)
Fox, Kenneth (1944 to date)
Callecod, Dorothy (1944 to date)
Maurstad, Elvira (1944-1946)
Fisher, Olive V. (1945 to date)
Miller, Isabel (1946 to date)
Nowell, Forest (1946 to date)
Stauffer, Emma (1946 to date)
Ward, Karl (1947 to date)
Atkinson, Cora M. (1947-1948)
Duffy, Olive Evans (1947 to date)

HYDAH

Gould, Loomis (1882-1885, 1888-1897)
Baker, Christine (1891-1899)
Gould, Mrs. R. R. (1891-1898)
Loomis, Frank P. (1894-1895)
Loomis, Mrs. Frank P. (1894-1895)
Manning, Miss A. J. (1896-1897)
McClelland, M. D. (1898-1899)
Taylor, Mrs. C. D. (1900-1901)
Baker, Minnie (1901)
Montgomery, D. R. (1901-1903, 1906)
Davis Samuel G. (native) 1907-1910)

JACKSON

Chapman, James E. (1881)
Gould, Clara (1882-1897)
Gould, J. Loomis (1886-1887)
McFarland, Mrs. A. R. (1888-1896)
Taylor, Mrs. C. D. (1899)
Montgomery, D. R. (1900-1912)
Brown, John S. (1914) (as Howkan)

HOONAH

Styles, Walter B. (1881-1882)
Styles, Mrs. Walter B. (1881-1882)
McFarland, John W. (1884-1893)
Howell, Mary E. (1894-1895)
Austin, Alvin C. (1896-1898)
Austin, Mrs. Alvin C. (1896-1898)
Carle, W. M. (1899-1905)
Carle, Mrs. W. M. (1899-1905)
Hammond, Willis (1901-1905)
Marsh, Horatio Richmond (1905-1906)
Williams, Flora (1906)
Caldwell, M. James (1906-1909)
Campbell, M. J. (1906-1908)
Whipskey, A. J. (1909-1911)
Good, George E. (1911-1919)
Beck, George J. (1916-1930)
Gladfelter, Carl S. (1919-1920)
Fogal, R. K. (1931-1934)
Bromley, R. R. (1934-1944)
Betts, George (1945 to date)

Presbyterian Missions
in Alaska

HYDABURG

Haldane, George (1913-1915)
Howe, J. L. (1915-1920)
Howe, Mrs. J. L. (1915-1920)
Jerfey, Grace (1919-1920)
Webb, Mrs. Clara (1922-1923)
Brown, J. S. (native) (1924-1932)
Pederson, R. F. (1925-1927)
Davis, Samuel G. (native) (1932-1935)
Young, Gibson (1935-1939)
Swanson, Verne (1940-1945)
Gall, Alwin E. (1945 to date)

JUNEAU

White, Joseph P. (1886)
Willard, Eugene S. (1886-1895)
Willard, Mrs. Eugene S. (1886-1895)
Matthews, Bessie (1887-1898)
King, Samuel H. (1891-1893)
Dunbar, Jennie M. (1891-1894)
Davis, Susan (1894-1902)
Bark, Ettie R. (1894-1896)
Gould, Mollie E. (1895-1899)
Jones, Livingston F. (1895-1914)
Jones, Mrs. Livingston F. (1895-1914)
Condit, James Hayes (1896-1898, 1901-1905)
Moore, Fred L. (native) (1899-1905)
Moore, Mrs. Fred L. (1899-1905)
Bannerman, William S. (1900-1901)
Kirk, James Wollaston (1906)
Pringle, Alexander (1907)
Holford, David (1908-1910)
Stevens, John B. (1910-1917)
Waggoner, David (1916-1923, 1930, 1933-1939)
Bruce, George G. (1918-1926)
Willard, Harry (native) (1924-1933)
Funk, Seward (1932-1933)
Youngs, William (1939-1940)
Sokoloff, Walter (native) (1939 to date)
Booth, Willis R. (1942 to date)

JUNEAU (AUK LAKE)

Glasse, John A. (1936-1939)
Barrows, W. E. (1941-1942)
Booth, Willis R. (1944-1948
Telecky, Fred J. (1949)

Presbyterian Missions
in Alaska

KAKE

Beck, George J. (1911-1916)
Fitzgerald, J. Roscoe (1918-1922)
Story, H. H. (1923)
Tamaree, Tillie Paul (1924)
DeWitt, Haynes (1924-1932)
Willard, Harry (native) (1931-1933)
Betts, George (1935-1940)
Young, Gibson (1939-1940)
Wanamaker, Andrew (native) (1940-1942)
Duguqua, William (1943-1945)
Johnson, Arthur (1945 to date)

KASAAN

Montgomery, D. R. (1904-1905)
Haldane, Henry (1909-1912)
Haldane, George (1911-1912)
Eaton, George (1913-1917)
Falconer, Fred R. (1922-1923)
Davis, Samuel G. (1924-1932)
Dunn, Seward (1933-1934)
Stauffer, Emma M. (1945-1946)
Baker, Clayton E. (1947)

KETCHIKAN

Atkinson, Alfred (1913)
Kinnincok, David (native) (1913)
Falconer, Fred R. (1919-1931)
Beck, George J. (1930-1936, 1939-1941)
Christianson, D. G. (1935-1940)
Hall, James W. (1942-1944)
Freeman, Ed. D. (1945 to date)

KILLISNOO

Jones, Livingston F. (1892-1894)
Good, George E. (1920-1921)

Presbyterian Missions
in Alaska

KLAWOCK

Waggoner, David (1902-1915)
Thomas, Andrew W. (1911-1912)
Benson, William (native) (1913-1915)
Peratovich, Jack (native) (1916-1918)
Bromley, E. E. (1917-1918, 1919-1923 at Hanega)
Gibson, Esther (1919-1920)
Pederson, R. F. (1925-1926)
Wanamaker, Andrew (native) (1927-1932)
Falconer, Fred R. (1931-1935)
Hall, Robert G. (1935-1937)
Kaiper, Daniel (1936-1939)
Whiteside, Paul (1939-1941)
Holland, Wm. J. (1942)
Peck, Cyrus E. (1044-1945)
Rowan, Mrs. James (1945-1946)
Swanson, Verne J. (1945-1947)
Cleeland, B. Ross (1946 to date)

KLINQUAN

Davis, Samuel (native) (1902-1906)
McCullough, Mrs. J. V. (1905)
Brown, John (native) (1909-1912)

KLUCKWAN

Paul, Louis (native) (1880-1883)
Paul, Mrs. Louis (later Tillie Paul Tamaree) (1880-1883)
Falconer, Fred R. (1903-1918)
Johnson, Samuel R. (1914)
Webster, Grace (1916)
Shephard, Ruth (1916-1917)
Stanfield, H. M. (1917-1918)
Wanamaker, Andrew (native) (1924-1927, 1949)
Kuns, Seward (1926-1932)
DeWitt, Haynes (1932-1934)
Willard, Samuel (1936-1937)
Willard, Mrs. Harry (native) (1937-1938)
Wheeler, Ralph K. (1938-1941)
Kasko, George (1940-1941)
Knudsen, Edwin (1941-1942)
Stauffer, Emma M. (1944-1945)
Peck, Cyrus E. (1946 to date)

METLAKATLA

Winterberger, E. L. (1919)
Marsden, Edward (native) (1919-1932)
Swogger, A. D. (1932 to date)
Paris, John T. (1944-1945)
Prescott, George (1948 to date)

Presbyterian Missions
in Alaska

PETERSBURG

Diven, Robert J. (1913)
Duryea, George T. (1913)
Story, H. H. (1924-1925)
McKay, George (1924-1925)
Wanamaker, Andrew (native) (1925-1926, 1932-1933)
Tamaree, Tillie Paul (1926-1930)
Betts, George (1933-1937-, 1941-1945)
Johnson Samuel (1935-1936)
Swanson, Verne (1938-1939)
Dugaqua, William (1945-1946)
Spivey, Raymond B. (1946 to date)

SKAGWAY

Harrison, Norman B. (1897-1902)
Falconer, Fred R. (1902)
Thomas, James (1904)
Good, George E. (1908-1910)
Pederson, J. L. (1917-1918)
Winterberger, E. L. (1920-1922)
Guiles, Austin P. (1925-1926)
Pederson, R. F. (1927-1931)
Griffiths, C. Warren (1931-1935)
Klerekoper, Fred G. (1934-1935)
Crowell, Stephen (1935-1938)
Knudsen, Edwin (1939-1941)
Rotenberg, A. G. (1941-1943)
Fredsell, Harold F. (1944-1946)
Dodge, John K. (1945 to date)

SAXMAN

Marsden, Edward (native) (1899-1918)
Myers, John L. (1905-1906)
Thomas, Andrew W. (1912-1916)
Falconer, Fred R. (1924-1941)
McKay, George (1925-1932)
Beck, George J. (1931-1936, 1939-1941)
Christianson, D.G. (1936-1940)

SHAKAN

Benson, William (native) (1906-1912, 1915)

Presbyterian Missions
in Alaska

SITKA

Kellogg, Fannie (later Mrs. S. Hall Young) (1878)
Brady, John G. (1878-1879)
Austin, Alonzo E. (1879-1898)
Austin, Mrs. Alonzo E. (1879-1898)
Lyons, George W. (1880-1881)
Austin, Olinda (1880)
McFarland, Mrs. A. R. (1884-1888)
Kelley, William A. (1885-1891, 1896-1904)
Jackson, Sheldon (1885-1888)
Tamaree, Tillie Paul (1886-1904, 1925-1927)
Henning, R. E. (1887-1889)
DeVore, Mary C. (1889-1893)
Willard, Frances (native) (1890-1893, 1898-1904)
Rankin, Kate A. (1891-1893)
Guest, Georgia (1891-1892)
Kelsey, Anna R. (1891-1894)
Delph, Carrie (1891)
Shields, J. A. (1891-1895)
Overend, Josie (1891-1893)
Brady, Mattie (1891-1893)
Struven, Ernest (1891-1893)
Saxman, Margaret A. (1891-1902, 1905-1907)
Docking, Alfred (1891-1893)
Thwing, Dr. Clarence (1891-1892)
Thwing, Mrs. Clarence (1891-1892)
Wells, Willie (native) (1891-1896, 1906)
Gambell, John E. (1891-1907)
Rodgers, Ida M. (1891)
Simson, A. T. (1891-1895)
Simson, Mrs. A. T. (1891-1895)
Clark, R. A. (1892-1895)
Clark, Mrs. R. A. (1892-1895)
Beck, George J. (1892-1911)
Heizer, Ella C. (1893-1905)
Wade, Margaret C. (1893-1896)
Gibson, Esther (1893-1918)
Weaver, Hattie E. (1893-1897)
Wilbur, Bertram K. (1894-1901)
Wallace, Sadie L. (1894-1900)
Shull, U. P. (1894-1898)
Coates, C. E. (1895-1898)
Coates, Mrs. C. E. (1895-1898)
Carter, Adeliade (1895-1900)
Sheets, Anna May (1898-1912)
Forbese, F. E. (1898)
Hilton, Frank (1898-1901)
Carty, A. C. (1899)
McClelland, M.D. (1899-1901)
Hudson, Frank (1899)
Martindale, Miss S. (1900-1903)
Hines, Anna (1900-1901)
Carty, M. A. (1900)
Wakesfield, Anna (1900)
Skelli, Mabel (1900-1902)

Presbyterian Missions
in Alaska

SITKA (cont'd.)

Howard, George (1900-1907)
Owen, Lucile (1901-1908)
Bannerman, W. S. (1901-1906)
Richards, Dean W. (1902-1903)
Shelen, Nellie (1902)
LaTourrette, J. T. (1903-1907)
Davis, Susan (1903-1909)
Schuknecht, Mrs. M. T. (1904-1909)
Hayes, Lydia A. (1904-1905)
Hogan, Ada (1904-1906)
Beattie, W. G. (1905-1911)
Logan, Mary (1906-1907)
Hanna, Katherine C. (1906-1908)
Dawson, Nora (1906-1909)
Toon, Edith (1906-1909)
Weyman, Edith (1906)
Stage, J. K. (1907)
Chace, Bertha M. (1908-1909)
Kopf, Anna (1908-1909)
Kadashon, Mary (1908)
Tanner, Merle (1908-1909)
Parks, H. P. (1908-1909)
Wiley, Jessie (1909)
Bromley, E. E. (1909-1914)
Kale, Bertha M. (1909)
Kale, Olive (1909)
McTavish, Douglas (1909-1910)
Dingman, Jeannette (1911-1915)
Bridgham, E. H. (1911-1914)
Fenn, Herbert (1911-1915)
Fenn, Mrs. Herbert (1911-1915)
Lancaster, Lulu R. (1913-1915)
McGregot, Edith (1913)
Haines, Sarah (1913)
Drost, Henrietta (1913)
McDill, Mabelle (1913-1914)
Holt, Mary E. (1913)
DeBoer, Aletta (1913)
Crockett, Grace (1913-1915)
Dinsmore, Sallie (1913)
Garey, Raynor (1913-1915)
Findley, Edna (1913-1915)
Midley, Laura D. (1913)
Nelson, Gladys (1913-1915)
Stevens, Florence L. (1913-1915)
Simpson, Peter (1913)
Winnard, Bertha (1913-1915)
Bourhill, C. (1914-1932)
Diven Robert J. (1914-1916)
Johns, Charles L. (1914-1917)
Mallett, Winona B. (1915)
Johnson, James (1915, 1922-1925)
Parker, May (1915-1925)
Potter, Eleanor (1915-1917)
Shields, Winnie C. (1915)
Marks, M. Helen (1916)
MacKubbin, May E. (1916-1918

Presbyterian Missions
in Alaska

SITKA (cont'd.)

Kuydendall, Ora (1916-1917, 1926-1946)
Reese, Leonora (1914-1915)
Reed, Rosa (1915-1920)
Stevenson, Lottie E. (1914-1941)
Stocks, Alfred R. (1915, 192.-1925)
Styer, Phoebe (1915-1919)
Ludy, Albert K. (1917-1919)
Elliott, Elizabeth M. (1917-1920)
Elder, Roy F. (1918)
Diven, Florence L. (1918)
Shaffer, Luella May (1917)
Buchanan, Robert A. (1918-1925)
Suckau, Margaret M. (1918-1921)
Barrell, Zelpha (1918-1926)
Ranson, Taherine (1918-1919)
Russell, Florence I. (1918)
Schmidt, Carl B. (1916-1918)
Schmidt, Mrs. Carl B. (1916-1918)
Stevenson, Frances (1916-1917)
Gillespie, Florence (1919-1920)
Hood, Esther (1919)
Osborne, Josephine (1919-1922)
Osborne, Lydia (1919-1922)
Osborne, May (1919)
McKean, Herbert A. (1919-1921)
Benedict, Imogene (1920-1922)
Jennings, D. Russell (1920-1927)
Lazier, Mary (1920)
Palmer, Julia (1920)
Weaver, Louise B. (1921-1922)
Scheidemantel, Ethel (1921-1925)
Pennebaker, Ruth N. (1921)
Goodman, D. Russell (1921)
Angell, Mary S. (1921)
Wolfe, Olive (1921-1922)
Dickering, D. H. (1921)
Condit, J. H. (1921-1931)
Tinkham, Margaret M. (1921-1923)
Stuart, Charles G. (1921-1947)
Stuart, Mrs. Charles G. (1924-1938)
Haft, Ora E. (1922-1923)
Parker, Anna M. (1922-1923)
McKelvey, Lois (1923-1925)
Feley, Anna (1923)
Lawrence, Harriett A. (1923-1941)
Tait, M. Edna (1923-1931)
Pippereit, Elise (1923-1927)
Swets, John W. (1924-1925)
Swets, Mrs. John W. (1924-1925)
Kyler, Clare (1924-1925)
Harbison, Bertha (1924-1925)
Robertson, Lenore (1924-1926)
Weir, Jessie (1924-1927)

Presbyterian Missions
in Alaska

SITKA (cont'd.)

Yaw, William Leslie (1924 to date)
Yaw, Mrs. William Leslie (1924-1925)
Clark, Marguerite (1925-1930)
Kohlicek, Mary Frances (1925-1927)
Angus, Beatrice (1925-1929)
Conley, Georgia (1925-1949)
King, Elizabeth (1925-1927)
Hunter, Mary (1925-1931)
Rensnider, Ellen (1925-1939)
Parker, Stella (1925-1926)
Clark, Gerald S. (1925-1931)
Clark, Margarite (1925-1930)
Ross, Ione O. (1926-1928)
Van Vranken, Iola (1926-1928)
Paddock, Robert (1926-1928)
Marple, Wallace S. (1926-1928)
Troast, Lester N. (1926-1931)
Miller, W. R. (1926-1928)
Wheatley, Emma (1927-1929), (1930-1937)
Green, Ruth (1927-1929)
Towne, R. S. (1927-1942)
Brougher, Lila (1928-1930)
Clark, Irene E. (1928-1930)
LeRoy, Holden (1928-1937)
Tillman, Mabel F. (1928-1930)
Caldwell, Mabel A. (1928-1931)
Webster, J. L. (1928-1940)
Mason, Blanche M. (1929-1932)
Nicholson, Hugh D. (1929-1937)
McLean, Alice (1930-1931)
Sharnbrouch, Everell (1930-1931)
Zendrau, Marie (1930-1933)
Adams, Laura (1930-1946)
Knowlton, Meda (1931-1932)
Keown, Elizabeth (1931-1932)
Taylor, L. Edna (1931-1945)
Richmond, H. Elizabeth (1931-1932)
Greig, Herbert (1931-1937)
Bope, Herbert (1931-1938)
Mead, Ruth (1932-1937)
LeRoy, Mrs. Elizabeth (1932-1937)
Leek, Mary Louise (1932-1934)
Widmark, Alfred (1932-1933)
Bope, Russell (1932-1934)
Sidebotham, Emily (1933-1942)
Lewis, Jessie (1934-1940)
Cockett, Alice (1934-1938)
Unangst, Ruth (1934-1935)
Wursted, Roland (1934-1941, 1945-1949)
Ludy, Reginald S. (1934-1937)
Breckenridge, Janet (1936-1937)

Presbyterian Missions
in Alaska
SITKA, (cont'd.)

George, Don (1937-1938)
Wittemeyer, Jesse (1937-1945)
Martin, Anna (1937-1941)
Charteris, William C. (1937-1939)
Cline, Bina Mae (1937-1945)
Robinson, Gladys (1937-1938)
Ross, Genevieve (1937-1938)
Weeks, Ralph (1938-1942)
Houck, Cora M. (1938-1949)
Hatch, Helen D. (1939-1948)
Miley, Louise (1939-1940)
Weeks, Louise M. (1939-1942)
Williams, Eugenia (1939-1942)
Booth, Willis R. (1939-1942)
Glarum, Elaine (1939-1940)
Weatherbee, Carl (1940-1941)
Neil, Maribel (1940-1941)
Fairbairn, Audrey Lou (1940-1941)
Bily, Arthur (1941-1944)
Caswell, Mary (1941-1942)
Herring, Katherine (1941-1944)
Niles, Ruth (1941-1942)
Whitmore, Gladys (1941-1949)
Fuller, Iola Maxine (1941-1942)
Baxter, Wanada (1941-1942)
Doig, Laurence (1942-1949)
Davis, Katherine (1942-1945)
Lewis, Ruth M. (1943-1945)
Hanson, Ida (1943-1944)
Warther, Wilma (1943-1947)
Seagren, Laverne C. (1943-1945)
Hodges, Carrie (1943-1944)
LeSourd, Ruth (1944-1946)
Haggart, Margaret (1944-1945)
Duval, Ruth (1944-1945)
Latta, Edith R. (1945-1946)
Latta, Chester S. (1945-1949)
Portersfield, Twila (1945-1946)
Benedict, Murry Lee (1945-1946)
Benedict, Mrs. Pearl G. (1945-1946)
Glave, Janet (1945-1946)
Gabel, Fern R. (1945 to date)
McDonald, Alice (1946-1948)
Frazer, Jessie I. (1946-1949)
Case, Helen (1946-1947)
Vacek, Marie (1946-1947)
Robinson, James (1946-1948)
Spivey, James (1946-1947)
Spivey, Mrs. James (1946-1947)
Horton, Winona (1946-1947)
Helt, Phila M. (1947-1949)
Miller, Eleanor C. (1947-1949)
Morris, Mildred R. (1947-1948)
Null, Carol (1947-1948)
Stoner, John G. (1947-1948)
Shields, Mary S. (1947-1948)
Beam, Geraldine (1947-1948)

Presbyterian Missions
in Alaska

SITKA (cont'd.)

Brown, Harold (1948-1949)
Thomas, Ruby Lee (1948-1949)
Ruppert, Eleanor (1948-1949)
Floyd, Edwin (1948-1949)
Gamble, Andrew (1948 to date)
Shultz, Mrs. I. Caroline (1948-1949)
Sims, Isabella (1948-1949)
Peck, Cyrus E. (1949)
McFarlane, Nancy (1949)
Hunter, Elwood B. (1949)

WRANGELL

McKay, Philip (1876) (native)
McFarland, Mrs. A. R. (1877-1884)
McFarland, Mrs. John W. (nee Maggie Dunbar) (1879, 1884-1904)
Young, S. Hall (1879-1889)
McFarland, John W. (1882)
Rankin, Kate A. (1882)
McKay, Allen (1882-1893)
McKay, Mrs. Allen (1882-1893)
Davis, Dora (native) (1884-1890)
Paul, J. W. (1890-1893)
Tsing, Clarence (1893-1900)
Tsing, Mrs. Clarence (1893-1900)
Corser, Harry P. (1900-1904)
Miller, B. J. (1903-1905)
Tamaree, Tillie Paul (1904-1921)
Kirk, James Wollaston (1905)
Clark, James S. (1906-1919)
Wells, Willie (native) (1908-1912)
Tamaree, Thomas (1914, 1916, 1918)
Waggoner, David (1924-1925)
Diven, Robert J. (1922-1931)
Pederson, R. P. (1932-1941)
Swanson, Verne J. (1935-1936)
Champlain, N. H. (1941-1942)
Judd, Ben, Jr. (1942-1945)
Thomson, John D. (1944-1945)
Webster, Jackson L. (1944-1947)
Crowell, George C. (1947 to date)
Brady, Frank (1949)

Presbyterian Missions
in Alaska

BOAT MISSIONARIES

SOUTHEASTERN

Johnson, Samuel (1924-1925)
Pederson, R. F. (1924-1925)
Waggoner, Ralph (1925-1928)
Waggoner, Robert (1929-1931)
Meyers, J. W. (1929-1930)
Swanson, Verne J. (1930-1933, 1936-1939)
Miller, Vernon (1931-1932)
Sutton, Stanley (1931-1932)
Fulbright, H. M. (1932-1933)
Richardson, M. M. (1932-1933)
Wanamaker, Andrew (1934-1935, 1944-1945)
Falconer, John G. (1938-1940)
Prouty, Paul H. (1942- to date)
Young, Ralph (1944-1945)
Woods, William (1945-1946)
Burrowes, Mrs. Jewell (1945-1947)
Burrowes, Robert (1945-1947)
Everesset, George (1947 to date)
King, Raymond S. (1947)
Mercer, Herbert (1947 to date)
Wayne, Harry (1948)
Evans, Charles (1948)
Charles, Arthur D. (1949)
Morgan, A. B. (1949)
Peck, Cyrus E. (1949)
Prescott, H. George (1949)

Presbyterian Missions
in Alaska

GENERAL MISSIONARIES

Jackson, Sheldon (1889-1907)
Young, S. Hall (1902-1913)
Condit, James H. (1915-1921)
Prouty, Paul N. (1942 to date)

Luther M. Kimmitt
New York, N. Y.

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

YUKON

ANCHORAGE

McBride, J. L. (1916-1918)
Hughes, John L. (1917-1918, 1920)
Brown, C. M. (1918)
Marple, Wallace S. (1921-1925)
Denton, Claude G. (1924-1925)
Youel, John E. (1925-1931)
Winterberger, E. L. (1928-1936)
McAdoo, William A. (1935-1939)
Cubbage, Boyd C. (1941-1942)
Armstrong, R. Rolland (1943 to date)
Koschman, Fred (1947 to date)
Johnson, Hackett (1949)

CHENA

Frank, Howard M. (1905-1907)

EAGLE

Kirk, James Wollaston (1899-1903)
Ensign, Charles F. (1903-1905)

FAIRBANKS

Young, S. Hall (1903-1909)
Frank, Howard M. (1908)
Condit, J. H. (1908-1913)
Bruce, George G. (1914-1917)
Marple, Wallace S. (1918-1920)
Scherer, Fred G. (1921)
Vernon, J. F. (1924-1929)
Youel, John E. (1931-1941
Armstrong, R. R. (1939-1942)
Champlin, N. Harry (1943 to date)

Iditariod Valley

Young, S. Hall (1912)

Presbyterian Missions
in Alaska

MENANA

Diven, Robert J. (1918-1921)
Scherer, Fred G. (1922)
Marquis, R. R. (1925-1926)
McIntosh, E. A. (1930-1931)

RAMPART

Koonce, M. Egbert (1899, 1902-1906)

RUBY

BRadshaw, Ernest N. (1912-1916)

YUKON

Young, S. Hall (1900-1901)
Koonce, M. Egbert (1901)

COOK'S INLET

Howard, T. P. (1913-1917)

KLONDYKE MISSION

McEwen, G. A. (1898-1899)
Young, S. Hall (1899)

PERSEVERANCE

Buchanan, Robert A. (1916-1917)

THANE

Buchanan, Robert A. (1916-1917)

ALASKA HIGHWAY

Bingle, B. J. (1941 to date)

Presbyterian Missions
in Alaska

SEWARD PENINSULA

CORDOVA

Young, S. Hall (1910-1911)
Koonce, M. Egbert (1911-1915)
McBride, J. L. (1915)
Shriver, Adam G. (1916-1920)
Nickerson, R. S. (1921-1923)
Scherer, Fred G. (1924-1926)
Couden, W. A. (1925-1928)
Bingle, B. J. (1928-1935)
McAdoo, William A. (1935-1936)
Peterson, Ralph S. (1935-1940)
Crawford, David (1941-1943)
Wotring, Raymond L. (1942-1947)
DeMott, Carl (1947 to date)

PALMER -(MATANUSKA VALLEY)

Bingle, B. J. (1935-1941)
Randall, O. Wilbur (1941-1943)
Alfsen, Victor I. (1942 to date)

Luther M. Dimmitt
New York, N. Y.
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

Presbyterian Missionaries in Alaska

ESKIMO

Point Barrow

Stevenson, Prof. Leander M. (1890-1897)
Beaupre, T. E. (1893-1895)
Marsh, Dr. Horatio Richmond, M.D. (1897-1904, 1909-1913)
Marsh, Mrs. Horatio Richmond (1897-1904, 1909-1913)
Spriggs, Rev. Samuel R. (1899-1909)
Spriggs, Mrs. Samuel R. (1899-1909)
Kocnoova, Peter (native) (1902-1905)
Cram, Delbert W. (1913-1915)
Spence, Dr. Frank Hamilton, M.D. (1915-1920)
Spence, Mrs. Frank Hamilton (1915-1920)
Barmon, Ann (1923-1926)
Dakin, Florence (1924-1928)
Greist, Dr. Henry W., M.D. (1924-1938)
Greist, Mrs. Henry W. (1924-1938)
Mueller, Augusta (1924-1927)
Newhall, Dr. Albe t W.,M.D. (1925-1929)
Newhall, Mrs. Albert W. (1925-1929)
Kerek, Ethel Sage (1926-1927)
Morgan, Emily (1927-1929)
Bailey, Lillie M. (1929-1935)
Komedal, Evelyn G. (1931-1934)
Akootchook, Andrew (native) (1936-1939)
Klerecokoper, Fred. G. (1936-1945)
Klerecokoper, Mrs. Fred G. (1936-1945)
Ahmaogak, Roy (native) (1938-1946)
Lee, Samuel (1945 to date)
~~Lee, Mrs. Samuel (1945-to date)~~

BARTER ISLAND

Akootchook, Andrew (native) (1939 to date)

COUNCIL

Whipskey, A. J. (1907-1908)

Presbyterian Missionaries in Alaska

St. LAWRENCE ISLAND

Gambell, Vene C. (1894-1898)	(Gambell)
Gambell, Mrs. Vene C. " "	"
Doty, W. T. (1898-1901)	"
Lerrigoe, P. H. (1899-1901)	"
Campbell, Dr. Edgar O. (1901-1911)	"
Campbell, Mrs. Edgar O. " "	"
Anderson, Miss (1911)	"
Ingwaldson, Miss (1911)	"
Reed, J. W. (1912-1913)	"
Reed, Mrs. J. W. " "	"
Nickerson, R. S. (1925-1926)	"
Nickerson, Mrs. R. S. (1925-1926)	"
Bjornson, Josephine (1931-1933	"
Bannon, Ann (1934-1942)	" and Savoonga)
Komedal, Evelyn G. (1938-1940)	"
Ipalook, Percy (1943-1945) (native)	"
Parker, Elmer E. (1944 to date)	"
Martin, Anna (1942-1945)	(Savoonga)
Green, Alice (1944 to date)	"

TELLER

Meachem, E. J. (1902-1903)
Hosack, Herman M. (1903-1905)

WAINWRIGHT

Kilbuck, John H. (1904-1905)
Bannon, Ann (1926-1928)
Ipalook, Percy (native) (1934-1943)
Nashoalook, Alva (native) (1945-1947)
Ahmaogak, Roy (native) (1947 to date

WALES

Nickerson, R. S. (1924-1925)
Nylân, Erik J. (1924-1925)
Bannon, Ann (1929-1934)
Stauffer, Emma M. (1934-1944)
Ipalook, Percy (native) (1945 to date)